Malaysia Message

SINGAPORE.
MAY, 1937.
VOLUME 47.
No 5.

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GOODYEAR

5-36-10

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PERSONALS

BISHOP and MRS. EDWIN F. LEE returned to Singapore after three months absence in the Philippines Monday, April 26th. Bishop Lee attended the sessions of the Southern District Institute at Malacca April 27th and 28th. He is attending the Religious Education Conference and will give the evening lecture Friday evening, May 7th. He plans to stay over for the week-end and preach at the Sunday evening service at Wesley Church, Kuala Lumpur, May 9th.

DR. R. L. ARCHER returned to Singapore April 13th on the "President Doumer." MRS. ARCHER is remaining in Hongkong for another few weeks of treatment at the Matilda Hospital. We are glad to learn that Mrs. Archer's health is much improved and that she will be returning to Singapore in about a month's time.

MR. AND MRS. JOHN DEIBERT BERGER announce the marriage of their daughter ALICE EMILY to DR. JAMES STEWARD NAGLE, February 27th at Washington, D.C. Dr and Mrs. Nagle will be at home after March 8th at 306 West Twenty-fourth Street, New York City. Dr. Nagle is now Field Secretary for the American Foundation for the Blind, New York City.

MR. AND MRS. LIM NG pioneer members of the Kuala Lumpur Chinese Methodist Church announce the engagement of their youngest daughter LIM CHEN TIT to MR. TAN CHEONG WAN, clerk of the Methodist Boys School, Kuala Lumpur, and eldest son of Mr. and Mrs. Tan Thai San.

MR. HUANG CHUNG YU, a teacher in charge of the Kampong Bharu Sunday School and MISS KHOO LEW KEE, daughter of the late Mr. and Mrs. Khoo Liang Hong were united in marriage at the Kampong Bharu Methodist Church, April 3rd 1937. Rev. Shih Yu Shou presided at the ceremony assisted by the pastor of the Kampong Koh Church, Mr. Tan Ong Seng. After the wedding a reception was held in the bridegroom's house attended by guests from all parts of Sitiawan.

MR. and MRS. RALPH A. KESSELRING announce the birth of a daughter, JEAN ELINOR, April 27th 1937 at Ipoh.

MR. C. J. LUCAS, Moderator, General Assembly of the South India United Church, has been elected as a delegate to represent the S.I.U.C. at the Universal Christian Council to be held at Oxford in July and at the World Conference on Faith and Order to be held at Edinburgh in August. He is also specially invited by the Board of Foreign Missions, Reformed Church in America to visit the United States and do deputation work amongst the churches. He sailed from Bombay by the "Britannia" on March 11th for America.

MISS HO SIOK LEE, only daughter of Mr. and Mrs. Ho Seng Soon of 15 Taylor Road, Kuala Lumpur and MR. QUAH POH TATT, teacher in Methodist Boys School Kuala Lumpur, were united in marriage in Wesley Church, Kuala Lumpur, Saturday, March 27 at 4 p.m. The Rev. W. A. Schurr, the Rev. P. L. Peach and Mr. Ho Seng Ong, uncle of the bride, officiated at the wedding. A reception was held afterwards in the M.B.S. Hall. A host of friends from all parts of Malaya extend their good wishes to the happy couple.

KHOO TEIK EE, Esq., of Kuala Lumpur, recently established the Khoo Keng Hooi Scholarships in memory of his father. Six thousand dollars was given to the Methodist Boys' School and $3,000 to the Methodist Girls' School. Each scholarship is to pay for two pupils through the Junior and Senior years. They are open to any student on the basis of character, scholarship and need.

MRS. R. A. BLASDELL and children, FRANCIS and ROBERT, spent two weeks visiting the Gullands in Klang during the school vacation. Mrs. Blasdell was confined to the hospital in Malacca for a few days and we are glad to hear that her health is much improved.

MRS. NG KONG KAI, formerly Ling Gay Lang, headmistress of the Sitiawan Girls School, after a major operation at the General Hospital, Singapore, has gone to Sitiawan for a month to visit her relatives. She will return to Sandakan, North Borneo, in May. Her husband is Dr. Ng Kong Kai.

THE REV. and MRS. EGON OSTROM announce the birth of a daughter, JOYCE IRENE, March 25th 1937 at Madison, New Jersey.

MISS RUTH HARVEY has returned from furlough, arriving in Singapore by the s.s. Shirala from Hong Kong, May 1st. Accompanied by Miss Gazelle Traeger, she left by car for upcountry May 4.

Memorial Service—Bishop Oldham

A memorial service in honour of Bishop Oldham was held at the Telok Ayer Church on the 10th April under the auspices of the Malaya Chinese Mission Conference. The service was presided over by the Rev. Hong Hang Keng, Pastor of the Telok Ayer Church. After a hymn, the Rev. Lim Poh Chin led the congregation in prayer. Following this, the chairman called upon the Rev. Paul Hang to give an account of the life-story of Bishop Oldham. The Rev. Hang reviewed the bishop's early life, his work in India and later his founding of the Methodist Mission in Malaya. The speaker paid a high tribute to Bishop Oldham's courage and devotion to duty and concluded that by his foresight, untiring spirit and judicious counsel he has made Malayan Methodism what it is to-day.

The Rev. Andrew K. T. Chen was the next speaker. He chose for his text Psalm CXVI: 15 "Precious in the sight of the Lord is the death of His Saints." In a short sermon he gave a lucid interpretation of the meaning of death of Christians and referred to the great work done by Bishop Oldham. He said, that although Bishop Oldham had gone from us, his memory will remain forever in the hearts of Malayan Methodists and it will live in the enduring work which is his greatest monument.

The service ended at 4-30 p.m. with a hymn and a benediction.

Farewell Dinner to Miss T. E. Bunce

Over 75 covers were laid for a Farewell Dinner to Miss Thirza E. Bunce given by the members and friends of Wesley Church, Ipoh, in the Anglo-Chinese School Hall, Ipoh, Friday, 2nd April, 1937, on the occasion of her transfer to Taiping.

A most enjoyable menu of Chinese fare was provided. The menu card was tastefully arranged in topical phraseology, and selections or recorded music, brought back memories of the songs and music that Miss Bunce presented at last year's Glee Club Concert. Selections by the A.C.S. Orchestra, under the baton of Mr. Aw Boon Soo, a Piano Duet by Misses Neliya Moreira and Rose G. Ayathury, and a Violin Quartette by Misses Rose G. Ayathury and Gladys Havelock and Messrs. P. U. David and Kok Ah Loy, helped to enliven the proceedings.

After dinner the Rev. T. Runyan said a few words on behalf of the members of the Church in which he expressed regret at Miss Bunce's departure as she had endeared herself to so many and had done a large amount of work to help the School and Church activities in Ipoh and Tanjong Rambutan.

Mr. V. D. Kuppusamy also spoke, eulogising the good qualities of the guest of honour. Miss Bunce replied suitably.

The Rev. and Mrs. Abel Eklund and Miss Ruth Sherwood were also present as guests.

yes—they're blue.....!

And this is an old trick of Mary's—generally means she is going to ask for something! "Will you buy me....." "May I have....." "Daddy I want a....." and she'll get it in the end. Last week for instance she was noticed with her head buried too far into a picture book. Daddy suspected bad lighting so he bought a dozen new COILED-COIL CROMPTONS. Since then it's been a different home bright and cheerful.

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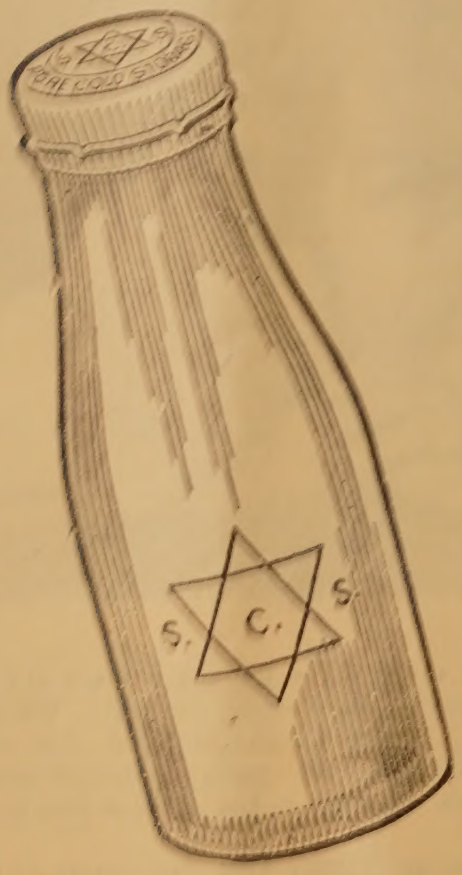

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The Malaysia Message

ay, 1937. Vol. 47. No. 5

BISHOP OLDHAM, AN APPRECIATION

BY BISHOP AND MRS. EDWIN F. LEE

When we called upon the Oldhams last June California, we knew it must be 'Farewell'. We nnot weep now at news of the release of Bishop dham's spirit so long pent up in that worn-out dy awaiting this triumphant day. We can only el a deep sympathy for the loneliness of Mrs. dham in this trying separation. Yet this news es stir up in us tender memories and emotions perienced many years ago.

During our preparatory student days in a ethodist School we went one day to the Chapel listen to a missionary from India. From the oment that rich, magnificent voice began to pour t its message we were aware that a strange new perience had come to us. Although we had not t come to know one another, sixteen years old hoolgirl and schoolboy, both confessed in later ars that this man from India, Mr. Oldham, had ven us our first vision of the joy which might me in sharing the Christian faith with people in r distant lands. His word pictures never left us.

"Christianize America first? You cannot do You can offer America the Church but you nnot make indifferent people partake of her essings. It is like those famine days in India. ivileged caste crowds, after weeks and weeks of e same food which is furnished for them, turn vay sickened. Out there on the outer edge stand e starving untouchables. Dare they hope for at scorned food? Not until everyone of the hers has been compelled to eat. And so they e, waiting. Friends, India is waiting for that iritual food upon which too many of your own ople have turned their backs. Who will carry em the abundant life? Will you?"

Little did we dream that ten years later, as usband and wife, we should indeed be among ose whom Bishop Oldham found worthy to bring the Orient as messengers of the Gospel.

The opportunity of travelling with the ldhams from New York to Singapore was another nforgettable experience. Not only to come under e spell of that kindly dignity and that rare iritual atmosphere created by them wherever ey were, but to be included in the intimate circle ith its conversation filled with wit and philosophy r which our sainted Bishop was famous. "The ord keeps me poor, but my wife keeps me umble," was a favourite remark whenever he re-ived an occasional wifely reprimand. His deep affection for Mrs. Oldham was beautiful to see, and his humour at her expense was as delightful to her as it was to him and their friends, for it was without barb. We recall the morning when this tall dignified clergyman walked into our midst on the deck of the old P. & O. s.s. "Macedonia," took a chair and began to struggle with a thread which he finally succeeded in drawing through a needle's eye. By the time he had produced a suit of underclothing and the missing button we were all expressing our merriment in peals of laughter and Mrs. Oldham played her part in the comedy by permitting her spouse to sew that button on to the last stitch.

His sympathetic understanding of his younger missionaries was evident on this voyage. He had occasion to be most displeased with our lack of sophistication. Especially that time when we presented a shilling to the sweepstakes collection thinking it to be the sports fund and were unfortunately (from our viewpoint) posted the next day as winner of the Sweepstakes! Bishop Oldham's extreme good nature and intelligent comprehension of the situation and our feelings, saved us from utter confusion.

It seemed to us that our relationship with Bishop Oldham had come to an end when after one year of association with him here he returned to the 1912 General Conference where he was elected a Board Secretary. In 1916 he went to South America where he seemed very far removed from us. Yet during those years whenever we met him he always impressed us with his unfailing interest in our mutual friends in Malaysia. The Oldhams, who had made their home a haven to many students from these Islands in their first months in the United States never forgot them. Nor did they cease to make financial contributions to worthy Christians here. Evidence of Bishop Oldham's generosity to the point of real personal sacrifice was always showing itself anew. What an example he was of unselfish living and giving!

All around the world there are hearts rejoicing because he lived. Few men had friends in so many countries. He was a true internationalist. An American woman became highly indignant when, upon her declaration that 'Mr. Oldham was the ideal American gentleman' we stated that he was born an Englishman. She was obstinately un-

(*Continued on page* 9)

FROM THE EDITOR'S DESK

The Malaysia Message

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THE RELIGIOUS SIGNIFICANCE OF THE CORONATION

May twelfth will be a red-letter day, not only in the history of the people of the British Empire but of the people of the whole world. The Coronation of George VI in London will be one of the most dramatic, colourful and solemn pageants in all history. In the brilliance and glamour of its pageantry it will surpass even the Jubilee Celebrations of George V. For on this day of May in London will be assembled the greatest congregation of statesmen and diplomats, ambassadors and prime ministers, ruling monarchs, kings and princes that possibly the world has ever seen. According to ancient rite and ceremony dating back at least 900 years, the British Empire, embracing more than a quarter of the people of the globe, will crown George VI as its constitutional monarch.

The British Crown has never enjoyed such prestige as it enjoys today. When crowns were toppling in Europe, it survived the shocks of the Great War and post-war years, and due to its stabilizing influence in critical and strenuous times it has since then won in the hearts of the people a position of even higher respect and prestige. It commands the allegiance of some 450 million, including the British Isles, Canada, Australia, New Zealand, India, Burma and Ceylon, Malay States, Straits Settlements, North Borneo, South Africa, many islands of the East and West Indies, as well as other parts too numerous to mention. In an era when the League of Nations and international Covenants are more honoured in the breach than in the observance, the British Empire acts as the most powerful stabilizing force for peace in world politics today. Because of the affinity of British and American character and ideals the British Crown commands the admiration of its great sister nation across the Atlantic, the United States of America of 136 million people.

The British Empire is conservative, but it is the conservatism of tried and tested tradition. It is liberal, but it is the liberalism of free trade, of free press and free speech, of parliamentary government, based on equal suffrage and an intelligent and enlightened electorate. It holds its aristocracy in high regard, but this is an aristocracy dependent not so much upon hereditary right, as upon its intrinsic worth in dedicating its talents to public service and human welfare. There is also a strong socialist strain in the character of British public life, a socialism of the state, protecting the weak and restraining the strong, guaranteeing the rights of labour to organize and bargain collectively. Occupying a very small portion of the map of Europe, the British Isles have exerted an influence upon the world without parallel in history, an influence which bids fair to increase during the Twentieth Century. All the British traditions of law and of justice, of freedom of conscience and of worship, of an enlightened public opinion and parliamentary procedure, of respect for public law are unconsciously symbolized in the person of George VI whom they now crown as their King and Emperor.

As a spectacle, symbolic of world influence and imperial power, the Coronation will be unique but it is primarily to its religious significance that we would like to turn our attention.

The Coronation in its essential meaning is primarily a religious ceremony—the consecration of the King to the service of his people. "It is the finest, perhaps the only, medieval pageantry of patriotism, transfused with religion, that is extant in the twentieth century; and there runs through all its magnificence a recognition that the King is still a man, with personal feelings, opinions and predilections, and subject to the common weaknesses of humanity—its tempers, whims, caprices. Above all there is an insistence that he must bind himself by oath to his duty and responsibility to govern the people according to the laws of the land, and to execute justice with mercy."

As a constitutional monarch, he is the symbolic and hereditary head of the British constitutional and parliamentary form of government. He exercises sovereign control not in his own right but by virtue of the rights delegated to him by the British people, through their legally constituted

epresentatives. This fact is clearly shown in the ath, which is the central act of the Coronation eremony:

The Oath

The Archbishop of Canterbury, standing be-re the King, who is now seated, addresses him us: "Sir, is your Majesty willing to take the ath?" The King answers in a loud voice, "I n willing." The Archbishop then puts the follow-g questions to the King, whose replies are made om a book which His Majesty holds in his hands.

Archbishop: Will you solemnly promise and vear to govern the People of this United King-om of Great Britain and Ireland and the Domi-ions thereto belonging, according to the Statutes f Parliament agreed on, and the respective laws nd customs of the same?

King: I solemnly promise so to do.

Archbishop: Will you to your power, cause aw and Justice, in Mercy, to be executed in all our Judgments?

King: I will.

Archbishop: Will you, to the utmost of your ower, maintain the Laws of God, the true Pro-ession of the Gospel, and the Protestant Reformed eligion established by law? And will you main-in and preserve inviolably the Settlement of the hurch of England and the doctrine, worship, iscipline, and government thereof, as by law stablished in England? And will you preserve nto the Bishops and Clergy of England and to e churches there committed to their charge, all ich rights and privileges as by Law do or shall ppertain to them, or any of them?

King: All this I promise to do.

His Majesty then rises out of his chair and oes bareheaded to the Altar, where, laying his and on the holy Gospel in the open Bible, he ys: "The things which I have here before pro-ised, I will perform and keep. So help me God." e kisses the Book and signs a copy of the Oath, hich is written on vellum, later to be deposited mong the Records in the Court of Chancery.

At the conclusion of the Ceremony, after the nointing and the Crowning, the Archbishop resents the King with a Holy Bible with these ords: "We present you with this book, the most luable thing the world affords. This is wisdom; is is the royal law; these are the lively oracles of od."

On behalf of the readers and staff of the Malaysia Message, as well as on behalf of the Methodist Mission in Malaya, we are happy to associate ourselves with the millions of loyal subjects in humbly offering our congratulations, our prayers and sincere wishes for the peace, prosperity and happiness of Their Most Gracious Majesties King George VI and Queen Elizabeth.

Long Live the King! Long Live the Queen!

MOTHER'S DAY, MAY 9, 1937

TO MOTHER

O Mother, can you see me now, just now?
For I see you.

Your face with joyful happiness is beaming, beaming;
Your eyes with starry lights are brightly gleaming, gleaming.

For your dear sake, where e'er I am, I vow
I will be true.

O Mother, can you feel my love just now?
Your love I feel.

Your thoughts, like ships, o'er oceans deep are plying, plying;

Your prayers, that, by no bounds confined, are flying, flying.

Unto my heart as well as His, somehow
God's love reveal.

O Mother, can you hear me answer now
His call divine?

Your voice in accents low is firmly telling, telling
Your faith in One within your warm heart dwelling, dwelling.

To Him who gives you grace and power, I bow,—
Your Christ and mine.

LILA M. CORBETT.

MOTHER

Never a sigh for the cares that she bore for me,
Never a thought of the joys that flew by;
Her one regret that she couldn't do more for me,
Thoughtless and selfish, her Master was I.

Oh, the long nights that she came at my call to me!
Oh, the soft touch of her hands on my brow!
Oh, the long years that she gave up her all to me!
Oh, how I yearn for her gentleness now!

Slave to her baby! Yes, that was the way of her,
Counting her greatest of services small;
Words cannot tell what this old heart would say of her,
Mother—the sweetest and fairest of all.

A BIOGRAPHICAL SKETCH OF BISHOP OLDHAM

THE death of Bishop William F. Oldham on March 27th caused people in many parts of the world to consider with reverence and admiration the place that that unusual man had had in their midst. The Methodist Church of Malaya more than any other, however, claims him as its own in spite of the fact that out of his long and busy life he spent less than thirteen years in this field. Other places and other churches may have known him as well and take pride in his accomplishments, but Malayan Methodism has in him its founder and therefore feels a special hold on his memory.

It is typical of great men that they say little of themselves and Bishop Oldham to an unusual degree kept himself in the background, so that we know but little of his personal life. He was born in December 1854 in Banglore, India, where his father was an officer in the British Army. The English mother who might have brought him up in the Christian faith died when he was only a baby and he was left in the hands of a Hindu ayah who taught him the prayer "Ram! Ram". Of his education he tells us nothing, though he evidently received it in Bangalore, India and at the early age of eighteen he was already working as a government surveyor.

At this time the famous evangelist William Taylor was holding meetings in India and it has often been stated that it was William Taylor who converted William Oldham. But according to Oldham's own account it was not Taylor but one of the preachers accompanying him, the Rev. D. O. Fox, whom Oldham heard preach. Neither is it true that Oldham immediately made up his mind to become a missionary. Although he stood up at the evangelistic service and the next night attended a class meeting, and later on joined the church, it was some years before he came to the conclusion that he ought to do missionary work. When he told Dr. Thoburn his decision Dr. Thoburn offered him a teaching post in the Boy's School in Calcutta. That would have made it possible for Oldham to attend the University while earning his way as a teacher. By that time Oldham had married a young girl who had testified at that first meeting when Oldham had taken his courage in both hands and stood up. The proposition which Dr. Thoburn offered would have been accepted by any lesser man, but Oldham felt that he needed something more than he could get in Calcutta. Because of his faith and determination it actually became possible for him to go to America to study at Alleghany College. When he had finished there he went on to Boston for theological training. Now after a long separation from his wife he had the joy of receiving her in America where she also was able to do some study and to present the problem of India in churches and women's colleges.

After those years of preparation and study in America in order to become missionaries in India the young couple were informed upon their arrival in Bombay that they were to be sent to that town of unsavoury reputation, Singapore. The story has often been told, but it is probably impossible for anyone to imagine the shock that that announcement must have given the Oldhams. It is typical of them that the change was accepted without protest, and the unknown faced with courage. That they were bitterly disappointed no one can doubt, but the very uncertainty of the future seems to have challenged their dauntless spirit. Malaya well knows the story of those first trying years, although the years have tended to emphasize the successes and belittle the many difficulties which young Oldham found on every hand. He had had no contact with Chinese before coming to Singapore, yet he soon learned to love the Chinese with something more than a mere missionary affection. Throughout his long life he had many personal friends among the Chinese both here in Malaya and in America.

When the Oldhams had to go to America because of Mr. Oldham's broken health many feared that he would never again see Malaya. For fourteen years he preached and taught in America. As pastor in Pittsburgh, Pennsylvania, and in Columbus Ohio, and as instructor at Ohio Wesleyan University he showed the same zeal and Christian influence that had marked his years in Malaya. Not only in his own churches but all over Ohio he is still remembered as an eloquent advocate of foreign missions.

It was no great surprise when in 1904 the General Conference elected William F. Oldham as Missionary Bishop to return to the area where he had started the work nearly twenty years before. A more fortunate choice for Malaya could not have been made and the Oldhams themselves were more than delighted to return to the land which they had almost given up hope of ever seeing again. If during his first years in Singapore Oldham had succeeded in making many friends, his eight years as Bishop gave him an overwhelming advantage over those days when he was merely a young teacher and preacher struggling to start work in a hostile atmosphere. Between the years of 1904 and 1912 the Methodist Mission made great progress and it must have been a joy and satisfaction to Bishop Oldham to see how far his little school and church of 1885 had extended.

When the Conference in 1912 made Oldham Secretary of the Board of Foreign Missions the issionary field had cause to rejoice, for no one as ever more understanding and sympathetic than r. Oldham. However, the Church was not willg to let him stay there. Down in South America e growing mission work was a great problem to e church. A man of tried ability was needed for difficult task. Already in his sixties Dr. Oldham as sent as Bishop to South America, a land with hich the Oldhams were entirely unacquainted. It emed as if the unexpected was always to be ldham's lot. This new post, however, was cepted in the same spirit that the Singapore ppointment had been accepted in 1884. Here in alaya we know very little of what Oldham did South America, yet the love and reverence in hich his name is held in far distant places in that eat continent show us that he was the same ldham, loving the people among whom he workl, accomplishing many things yet saying little out it.

It was natural that Bishop Oldham should wish return to India when, well along in the seventies, retired. It had been many years since Bishop d Mrs. Oldham had visited the land of their childod. As the time approached for the celebrations the Malaysia Jubilee Bishop Oldham, whose alth was very poor, prayed only that he might able to attend that celebration. The presence Bishop and Mrs. Oldham at the Jubilee celeations gave fullness and meaning to what otherse might have been mere ceremony. To few en is it granted that they participate in the Jubilee lebrations of the work which they have started. nce the Oldhams had decided to go to their opted land of America the people of Malaya bade em a last farewell, for all realized that Bishop dham could not live long. In spite of his feeble dy there was about Bishop Oldham an aura of ace and joy. His was a life of accomplishment d sacrifice, of faith and courage, of love and pe. We do not mourn his passing for his life s full and he would have said with Tennyson, et there be no moaning at the bar when I put t to sea."

---

us. Twice he came back to visit our field. Now think of him as having gone to a more glorious k.

), think! to step on shore—and that shore Heaven!
take hold of a hand—and that God's hand!
breath a new air—and feel it celestial air!
feel invigorated—and know it immortality!
think to pass from the storm and the tempest to one unbroken calm!
wake up—and find it glory!"

(*Continued from page 5*)

willing to yield him to his mother-country. He seemed to possess rare penetration to the heart of all nationalities and was as truly a world citizen an any man can be.

But his love for Malaya seemed deepest. He would have been content to die here. Shall you who were here ever forget that amazing spirit which it was our privilege to entertain in its frail physical body two years ago? It was striking evidence to us that the soul gathers new strength as it nears its release from the withering body. It was that presence, so largely spiritual, that gave significance to Malaysia's Jubilee. We rejoice for ourselves and for Malaysia that William F. Oldham once lived. His striking personality, his spiritual splendour and his endearing qualities of friendship long ago laid their impress upon us, and now that he has joined that ethereal host in what he was wont to call, "Malaysia's little corner in Heaven" we feel more conscious of that abiding presence in our midst. God make us worthy of that presence.

EDNA DORMAN LEE.
EDWIN F. LEE.

REMINISCENCES OF BISHOP OLDHAM

BY MARY E. OLSON

When I was a senior at Hamline University, President Bridgeman introduced as our speaker in chapel one morning Dr. William F. Oldham. I still remember the substance of his talk that morning. I little realized then that for eight years he would be the Bishop of the field to which I was to go as missionary. I came out to Malaya that year and the following year Dr. Oldham came as our new Bishop. I associate in my mind with him the names of two other Bishops. He often spoke of Bishop Taylor as the evangelist who came half-way around the world to bring him to Christ, how then his outlook on life was changed and how he too was called to win others to Christ. The other name was Bishop Thoburn.

I have pleasant memories of my association with Bishop Oldham through those years, of his graciousness and his unfailing courtesy. He was gifted both by nature and by grace to understand and to help all with whom he came in contact. He was very approachable—even the most humble felt free to come and talk to him about his or her difficulties. He was inspiring and helpful as a preacher. When it was announced that Bishop Oldham would preach he always had a large audience. He emphasized prayer and his own prayer life was warm and fervent.

He left us in 1912 for other fields but somehow he always seemed to belong in a peculiar way

(*Continued at foot of previous Column*)

Bishop
William
Fitzjames
Oldham, D. D.

Born
Dec. 15, 1854.
Died
Mar. 27, 1937.

FRIEND, FATHER AND TEACHER

By Dr. Chen Chang Lok

Chinese Consul-General, Calcutta, India.

For many years though not in school, Bishop Oldham was verily my friend, father, and teacher. He always addressed me "my boy" and never failed to throw his arms around me. This spontaneous gesture apparently means little or nothing but considering the mentality of Europeans and missionaries of the time, it was deeply resented as being very bad policy. But it had the effect of making us confidential friends and deepening the love we felt for each other. It was in the Fall of 1910 when we met again in Chicago. We dined at a small lunch counter amidst the silly grin of the churly waiter. There he imparted to me the sad information that he was convinced the then British Administration would not favour a Chinese to be at the head of the Mission School no matter how qualified, and the missionaries would not consent to work under native leadership no matter how deserved. But he sincerely hoped that native leaders would be large-hearted, and would overlook this, and prayed that I would return to the service in the Malaysia Mission. I frankly told him that that would be out of the question. We parted solemnly and with heavy hearts. Our respect for each other deepened, and subsequent years made us more deeply attached to each other. He had the joy of knowing that the British Government slowly but steadily changed their policy and paved the way for native entrance into positions of responsibility. I do not know what the missionaries' position is to this very day. Bishop Oldham had the joyful satisfaction of learning that I had returned to Malaysia to assume the leadership of my people though not under the British Government or the Malaysia Methodist Mission. Bishop Oldham loved us in Malaysia, had faith in us, and always wished us well. Nothing would have pleased him more than to have died in the service in Malaysia. His old boys and myself will miss him very much.

BISHOP W. F. OLDHAM

"I am the way, the truth and the life. I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Thus was our Lord and Master's command to his followers and according to this command did Bishop and Mrs. Oldham follow their Saviour and Master. Bishop Oldham passed away in his 83rd year in California, Saturday, March 27th 1937. Although he had no children he has left thousands of children in Malaya and America to mourn his loss. His wife is still alive and needs our sympathy and prayers in her loneliness. She has lived a divine and godly life. I am sure that she wishes to thank God for all that He has given her in this life and in the life to come.

The Oldhams started mission work in Malaya in the year 1885 when they came from India at the call of Bishop Thoburn. In Singapore they were met by Christian friends who took care of them. In the Town Hall they conducted meetings for two weeks with the result that they were able to gather together a small church of three members and fifteen preparatory members. The Anglo-Chinese School began with thirty-six children. Thus in a small way they started the work of God which in the course of time was to bless thousands of boys and girls in Malaya, Sumatra and the Philippine Islands, boys and girls who were eventually to be brought to the knowledge of Christ our Saviour. Today we praise the Lord for all the wonderful things which He has accomplished through these servants.

For about sixteen years Bishop Oldham laboured in South America where he did many great things for the Kingdom of God. He returned to Malaya in 1935 to be present for the celebration of the fifty years of work of the Mission in Malaya.

Bishop Oldham was a great orator and evangelist. The Government considered him one of the choice men and invited him to sit on one of their commissions. He was kind to the utterpost, tender-hearted and gracious. Serving the Lord with heart and soul he was able to bring many lives to the feet of his Master.

"Well done thou good and faithful servant, rest in the Lord forever, and many hearts will praise thee and honour thee."

J. A. Supramaniam.

A MAN SENT FROM GOD

BY THE REV. ABEL EKLUND

The memory of Bishop Oldham is a benediction, uplifting, inspiring.

What a vision he had—a vision of the needs all about him, of open doors of service, of the immeasurable resources of God.

He was always constrained by an inner urge. "Under the pressure of necessity," he says, the school in Singapore was founded. There was the need, and he sought immediately to meet it. "Under the pressure of eager desire," a desire to enter every door that God opened to him, and to make full use of every opportunity.

There was an urgency about this world traveller, which made him move at an accelerated speed. "The business of the Lord requires haste." Even in ripe old age, when he was supposed to be retired, he could not cease itinerating. While staying in our home in Penang on his way to Singapore in 1935, at the age of 80, he regularly took an early morning walk. He needed some assistance to rise from his chair, and a hand under his elbow to give him assurance while descending the stairs, but once on the road he walked with an easy gait and briskly. A younger person often had difficulty in following him. This was indicative of the speed with which he moved throughout his life.

Once in Singapore we met an elderly Chinese gentleman in a shop on High Street, who, on learning that we lived at Oldham Hall, asked if we knew Bishop Oldham. He told us that he was one of the earliest pupils of Bishop Oldham in Singapore. "When we boys looked at our teacher," he said, "we just felt that we must be good. Whenever I have met him since then, he has always inspired me in the same way."

The Conferences under Bishop Oldham were great spiritual feasts. His after-dinner talks at the old Oldham Hall were so filled with inspiration that they sent us off to our appointments with new vigour and enthusiasm.

I feel personally greatly indebted to Bishop Oldham, for it was through him that the way was made open for me to come to Malaya.

On the day we left Los Angeles for Malaya last August, I again visited Bishop Oldham. We felt it was our last meeting on earth. That last half hour with him is dear to my memory. His mind was still keen, his soul jubilant—a spiritual giant.

"There was a man, sent from God," and his name was Oldham.

WORLD HAPPENINGS

FASCIST MASSACRES IN ETHIOPIA

Mr. Lloyd George severely criticised the British Government for making no protest against the Abyssinian massacre, "the most horrible massacre of the last 50 years." The American representative in Addis Ababa had given refuge in the American compound to 700 Abyssinians for three days; when he was given assurance by the Italian authorities that the lives of these Abyssinians would be spared, they left the compound. Immediately they were set upon by Mussolini's soldiers and brutally butchered. A great international protest, although too late to save the lives of those already butchered, including Ras Desta, Abyssinian chieftain, might perhaps save the lives of hundreds of thousands in the coming months.

In a service in London, attended by Emperor Haile Selassie, Ras Kassa, his cousin, the Abyssinian Minister in London, Dr. Martin, and one of the Abyssinian generals, the Dean of Winchester bitterly but courageously attacked Mussolini's conquest of Abyssinia. "There is not an Englishman who does not blush with shame when he reflects on the events of the past year. For it was not only Abyssinia's enemies but her friends, not only the brutal invader but those who promised to defend her who had a part in encompassing her ruin.... Our own country has its own share of guilt for what has happened, and we can only enter God's presence with a prayer for forgiveness on our lips."

"The ruler of Italy," continued the Dean, "has seduced his people with the poison of militarism. He supposes himself to be Caesar, but he is the true ante-type of the Syrian Emperor Antiochus, surnamed Epiphanes the brilliant and nicknamed Epimanes the madman. The Italian record of savagery in Abyssinia, Libya and Spain, a record which recalls the atrocities of which the Armenians were victims a generation ago, can only be explained by the view that they have been seized by a spirit of evil of superhuman nature."

Celebrating the 18th anniversary of Fascism in Rome, Mussolini poured scorn upon all Pacifists, connecting them with "the hysterical and hypocritical oratory of certain Anglican preachers who are always ready to see the mote in other people's eyes, while their own eyes are crushed by centuries of old and heavy beams." Mussolini is very worried about events in Spain for the collapse of the Spanish revolution would be regarded in Italy as a national disaster.

Spanish Conflagration

"Democratic Europe is about to convert us into a second edition of Abyssinia. This we can only avoid by breaking the chains in which Lord Plymouth, chairman of the non-intervention committee, is binding us. We must obtain our men and munitions wherever we can get them even though M. Delbos has hermetically sealed our frontier." The above sentences taken from the Madrid Press reveal the tragic situation in which the Spanish Government has been placed by the farce of non-intervention, which would cut off the supplies of the loyalist forces but would allow General Franco and his insurgents unlimited supplies from Italian and German sources. It is known that the number of Italians in Spain exceeded 60,000 in the middle of February and that the number has since then been considerably increased. This is a veritable army of occupation, directed by outstanding personalities of the Italian regime. The Soviet has protested to the non-intervention as follows: "All these facts justify us in regarding the action of the Italian Government as one of the most flagrant cases of foreign intervention in history and taking into account the magnitude of the forces employed it is something akin to an Italian military invasion of a foreign country." Italy's refusal to withdraw her troops from the Spanish conflict and the increasing threat made to the Franco-British communications in the Mediterranean intensify the danger of an open and violent break. It is sad to think that the Democracies of the world will intervene to stop the foreign occupation of Spain, only when their selfish commercial interests are involved. Does not the cause of Spain make an appeal to the humanitarian conscience of these nations, not to mention their sacred obligations defined in the Briand-Kellogg Pact and the Covenant of the League of Nations?

If Spain succumbs to General Franco's armies 90 percent of which is composed of foreigners, then every small nation will find, not only its peace and security but its very existence threatened. Shame upon our international morality that it has drifted so low!

The Dean of Canterbury headed an interdenominational delegation, representing the churches of England, to investigate religious conditions in Government territory. At Bilbao they were given every facility where they saw rebel planes dropping bombs on churches and machine-gunning women and children. Not for the protection of Spanish life but for the protection of British shipping, the largest battleship of the British Navy, H.M.S. Hood, has been sent to Bilbao, on the north Spanish coast.

German Churches Defy Nazi Edicts

German churches, both Protestant and Catholic, are fighting for their very existence in resisting the attempts of the Nazi States to throttle their prophetic voice. In an Encyclical of the Pope, read by Bishop Preysing to the Berlin Cathedral, the Nazi regime is bluntly accused of having violated the concordat signed with the Vatican in 1933 guaranteeing freedom of religious conscience to Catholic churches and schools. The Pope affirms the Church's determination to resist attempts to stifle its guaranteed rights, and states that whoever raises the conception of a race of people or of a form of Government to the position of an Absolute thereby makes of them idols and violates the Divine order of things. The Pope particularly protests against the Nazi elections for abandoning church schools, the restrictions placed upon the teaching of religion and the offical encouragement given to anti-Christian movements. Equally denouncing Communism, and the Materialistic philosophy which is the basis of Communism, the Pope declares that "the Church will defend its rights in the name of the All-Highest."

Simultaneously in Munich on Easter Sunday Cardinal Faulhaber presided while Prelate Lindau preached to a packed Cathedral and declared that the Catholic Church would carry on the fight against State encroachment of its rights, even if it meant martyrdom.

An Easter circular, issued by the pastors of the Evangelical Church to be read Easter Sunday morning in the churches, was confiscated by the Nazi police. Pastor Niemoeller, one of the leaders of the insurgent pastors, in Dahlem Church, Berlin, read out a list of churchmen still in concentration camps or banned from the parishes. He asked the congregation to pray for them.

It is clear that the Church conflict in Germany has now entered into its decisive stage. The Catholic Church, feeling itself sinking, clutches at the straw of the Concordat. The Protestant Church is even more threatened. Hitler has ordered another round of church elections with the obvious purpose of bringing the Church completely under the control of National Socialism, according to the formula of the German Christians: "The German Church shall be religiously dominated by the Gospel but philosophically dominated by National Socialism." Dr. Wiessler, the Secretary of the Confessional Church, met his death in the Concentration Camp of Sachsenburg by hanging (by whom?). As a result, a mass exodus is reported from the German Protestant churches.

The coming church elections may well be the last act of the drama. It is to be hoped that as many as possible will raise their voice in protest, against such a beast as is described in Revelations 13:6-10. The German Lutheran Church, facing a catastrophe without parallel in its history, claims our sympathetic interest and prayers.

Is it possible that opposition to Hitler is growing in Germany? General Goering seems to be afraid that Hitler will be assassinated. After Capt. Rattenhuber, Hitler's bodyguard at Berchtesgaden, had been dismissed, Goering warned "those who believe that they can overpower Germany by murder or cowardly assassinations. We will close a firm ring around our leader which nothing will be able to penetrate."

Another straw in the wind is the recent circular issued by an underground party, the so-called German Freedom Party, claiming to comprise Catholics, Protestants, Socialists, Democrats and members of the Nazi party; this party protests against the economic policy of self-sufficiency which is ruining German trade and demands fair wages for all, freedom of religious conscience, non-political justice, free speech and a free press. The party also demands peace with all peoples and stoppage of support to Gen. Franco in Spain.

Would it not be strange to find the Jews, the Catholics and the Protestants fighting on an united front for the fundamental rights of life, liberty and justice?

Headlines from Asia

More than 30 million people, from five provinces in China, face starvation as the result of prolonged drought and crop failure. Tens of thousands have already died and are left unburied.

The Chinese Communists of Shensi have surrendered to Nanking after being assured of the Government's firm policy against Japanese aggression in northwest China. A Japanese report alleges that China and Russia have signed a secret agreement, wherein China pledges herself not to sign any anti-Red pact with other powers and to respect the status quo in Outer Mongolia. The Nanking Government is planning the creation of a supreme national defence council, of which the commanders of all armies, including the Reds, will be de jure members.

Dr. Wang Chung-hui, famous jurist and diplomat, has become Minister of Foreign Affairs. It will be his policy, he declares, to maintain the integrity of China's territorial and sovereign rights and to conduct international relations on the basis of equality, and international comity and friendship.

It is proposed to expend seven and a half million pounds for the defence of Hong Kong, constructing two new forts and a powerful Royal Air Force Base. Hong Kong, it is said, is destined to become a second Singapore, in the impregnability of its defences.

(*Continued on page* 28)

KING GEORGE THE SIXTH

OUR King was born on the 14th of December 1895 and spent the early years of his life at York Cottage, an unpretentious house in the grounds of Sandringham. Here there came the beginnings of his intimate knowledge of ordinary people as he played cricket and football with the village lads and lived the usual life of the son of an English country gentleman.

As soon as he was old enough he was sent to the Naval College at Osborne and later to Dartmouth where he showed himself adept at handling a boat, won many sailing races and developed considerable skill as a motor and wireless mechanic. His training as a naval cadet was completed on H.M.S. "Cumberland" which gave him his first experience abroad,—the West Indies, Newfoundland, Quebec and Montreal.

In September 1913 he was posted as Midshipman on the "Collingwood" but was greatly disappointed when shortly after war broke out he had to return home to undergo an operation for appendicitis. After a brief period in an administrative post at the Admiralty he rejoined his ship. Illness again compelled his return to shore but he was back again just in time to take his part in the Battle of Jutland. He distinguished himself by his coolness and courage in action and holds as a treasured memento the white ensign flown by his ship during the battle. After Jutland he was a Lieutenant on the "Malaya" until illness finally ended his naval career in 1917.

He was transferred to the Royal Naval Air Service where his mechanical aptitude soon made him an expert in the ground work of the service. When the R.N.A.S. and the R.F.C. were united to form one air service he became one of the first officers in this new branch of the Fighting Services. After experience in administration he qualified as a pilot and frequently took his elder brother for flights.

On demobilization he went to Cambridge. Here he lived for a year the life of an ordinary undergraduate, had further opportunities for cultivating his talent for friendship, and developed a keen interest in history with particular attention to the duties of citizenship and the organization of civic life.

In the year that he came down from Cambridge (1920) Prince Albert was created Duke of York. But one imagines that this change of name and title meant far less to him than the beginning of his great romance. It was about this time that he met at a London ball the Lady Elizabeth Bowes-Lyon. True he had met her when he was a school-boy of ten and she a girl of five, but, as the ladies say, "this was different." First love was deepened during a visit to Glamis Castle later that year, but it was only after a courtship of two and a half years that England and the Empire were thrilled in January 1923 by the announcement of the engagement. There never was a more popular wedding in England than that which took place at Westminster Abbey on the 26th of April 1923. The universal enthusiasm which greeted this culmination of a happy romance showed that sentiment and a regard for domestic virtues are deep rooted and that the vaunted cynicism and materialism of a post war generation may be only skin deep.

Royalty has little leisure—even for honeymoons— and the Duke and Duchess were soon heavily involved in official visits, attendance at various functions and participation in the work of the many societies and organizations in which they were interested. It was not long before they went on their first Empire tour. This was to East Africa during the winter of 1924-5 and was really a private hunting trip though the warmth of their welcome made it seem at times like a Royal Progress. They brought back with them not only the "heads" and pictures taken during their weeks in camp but also an intimate knowledge of the life and outlook of the many races of that region.

Just a year after their return came the birth of the Princess Elizabeth, the world's best known and best loved baby. The happy parents, however, were not left long in undisturbed enjoyment of domestic life, for in eight months they sailed for New Zealand and Australia where the Duke of York was to perform the official opening of Parliament House at Canberra on the 9th of May 1927 Words are inadequate to describe the loyalty and affection which greeted them—loyalty to the beloved King whom they represented and affection won by the kindliness and simplicity of the Duke and by the charm of the Duchess. Loud cheers were given for the "baby at home," dolls and dolls' furniture were brought for her, and at Sydney the procession of people filing past the Royal Pair was held up while a pair of twins gave the Duchess a threepenny piece "for Princess Elizabeth's money box." The enthusiasm of the people of New Zealand and Australia was equalled only by that of the throng outside Buckingham Palace when on her return the Duchess appeared on the balcony with her daughter in her arms again.

No record of the King's life would be complete without some reference, brief though it must be, to his keen interest in the life of the workers of the country. His presidency of the Industrial Welfare Society is by no means merely nominal. He brings to it the knowledge and interest of a trained mechanic. He has driven a locomotive

His Most Gracious Majesty King George the Sixth

Long Live the King!

gine, and does not need his chauffeur to tell him w to do running repairs to his motor car engine. his visits to factories and mines, and in his investigation of living conditions he has not been ntent with the officially planned route but has ade a point of seeing places not specially preared for his visit.

He is intimately interested in boys and boys' ganizations. There are at least 6000 boys who ow him not only as their new King but as an d friend. Every year since 1921 four hundred oys (half from factories and half from Public chools) have met in the Duke of York's Camp, nd every year he has spent two days with them, ot as patron or onlooker but as an active partipant in camp life. In May 1935 he presided at e big meeting of the Boys' Brigade in honour the late King's Jubilee and received the silver tton from the last runner in a team of 1000 boys, ho for days and nights had run in relays covering er 2,300 miles. As a scout he has been at many mborees and has met scouts from all over the orld.

In 1929 he represented the King at the General Assembly of the Church of Scotland when the Old Church and the United Free Church were reunited after a separation of more than eighty years. As Methodists we are especially interested in the fact that he was present in a similar capacity at that historic meeting at the Albert Hall in 1932 which consummated the union of the three great Methodist Churches in England.

During these years filled with so many activities —some official, but most of them of a kind that came less into the public eye—it was perhaps only natural that he should be less well known and appreciated than his brother Edward, heir to the Throne. His accession was in unprecedented circumstances but when the Empire recovered from the shock of those troublous days of last December there came a sense of confidence and security in the realization that George the Sixth was a King who, in his quietness and modesty of demeanour, his love of the domestic virtues, and his intense sincerity was a worthy successor of his beloved father.

NORTH MALAYA INSTITUTERS ASSEMBLE IN IPOH

First Penang-Perak District Institute, Ipoh March 25—29, 1937

Over 203 delegates from the Epworth Leagues of the Northern Peninsula, including Penang Chinese and Penang Union, Bukit Mertajam, Parit Buntar, Taiping, Ipoh, Sitiawan, Kampar, and Teluk Anson were represented at the First Penang-Perak Institute held during the week ending March 25 to 29 at the Anglo-Chinese school, Ipoh.

Ipoh League led in delegation, the total number of registered members being 87.

80 members participated in meals served at the tiffin shed.

A Get-Acquainted Social with Miss Wong Phek Lin and Mr. Eric G. Rode in charge was held on Thursday night on the padang adjoining the school, and members of the faculty as well as the local Epworth League Committee were introduced by Rev. M. Dodsworth, the Dean.

After a few games were played the Social came to an end.

A group photograph was taken on the school padang on the following morning.

Each day's programme opened with a Morning Watch Service conducted by the different Leagues in turn. The Classes on Bible Study, Christian Living and Epworth League Methods, that followed were well attended. Special mention might be made of Mr. Jenkins' Class, which he held spell-bound with concentrated attention. The exposition and presentation of his theme "Understanding Ourselves"—proved very popular. The group lectures on "The Church, its beginning, growth and development" were in the hands of Revds: B. H. Baughman and M. Dodsworth, while Dr. L. Proebstel took effective charge of the class on Singing.

Mr. James Appaduray, the excursion manager, took the leaguers for a 30 mile circular ride, passing through Mr. Foo Yin Fong's Hydraulic Tin Mine, at Chemor, the Chinese Cliff Temple, and the Hot Springs, Tambun.

A special Good Friday Service was commemorated at the Wesley Church at 6 p.m., with special music rendered by the Wesley Glee Club of over 30 voices.

A pageant given by the Penang League entitled "Barabbas," was staged at the school hall at 8 p.m.

The games secretary, Mr. Teophilus Appaduray, was responsible for arranging the badminton matches and swimming contests of the day. Badminton matches were played off from 11.30 a.m.—12.30 p.m. and 5.30 p.m.—6.30 p.m. at the gymnasium.

Results were:— men's doubles: Kampar beat Penang (Finals), ladies' doubles: Kampar beat Ipoh (Finals).

The swimming contest began at 3 p.m. at the Kinta Swimming Club who had kindly allowed the Institute the free use of the premises and pool.

RESULTS

50 metres (men) won by Penang. Mr. Yee Khoin Seng.

50 metres (girls) won by Ipoh. Miss Ng Siew Ngoh.

Relay Race (Medley won by Ipoh. T. Govindarajalu, Miss Ng Siew Ngoh, and Low Chooi Beng.

After the contest, a spectacular diving exhibition was demonstrated by the Penang Leaguers.

Later in the evening a public concert in aid of the Institute Funds was staged with a full packed audience at the school hall.

Quite the most interesting item was a one act play entitled "The Street of Ivory" acted by members of the Ipoh League. This play depicting the conflict between the philosophy of old China and that of modern Chinese industrialism was acted to perfection, much credit being due to Mrs. T. Runyan who directed, Miss Tan Gaek Kee, and Messrs. Low Chooi Beng, Foo Ban Choon, and E. S. Hooi, who handled their parts very well indeed.

A SPECIAL Easter Service, lasting for one and a half hours, was held at the A.C.S. Hall on Sunday a.m. March 28, with Mr. V. D. Kuppusamy, the Superintendent of the Wesley Union Sunday School, in charge.

Dr. L. Proebstel gave a special Easter message.

Two songs were sung by the junior department, and a play, entitled "The Light Of Life," with chorus and musical background, under the direction of Miss Neliya Moreira, was given by the senior department. The platform was appropriately decorated with a cross of flowers on an altar.

The Institute singing class, formed by Dr. L. Proebstel, rendered special music, after which a special offering was taken in aid of the Home Missionary Society.

In the evening at Wesley Church a special Easter service was held with the Rev. T. Runyan presiding. The church was packed to capacity many visitors from Perak and Penang being present. A very inspiring sermon was delivered by Dr. M. Dodsworth, Superintendent of the Penang-Perak District. The church choir under the able and efficient direction of Miss Bunce sang a beautiful anthem "The Gloria from the 12th Mass."

Monday opened with a Life Service Meeting at which forty young leaguers pledged themselves to Christian life and dedicated themselves to Christian service.

A prize distribution by Mr. T. Appaduray, the games secretary, reports by Mr. H. Ritchie, Institute Registrar, and Mr. Low Chooi Beng, the Business Manager, a report of the Resolution Committee by Mr. Loo Choo Kheam, and an appreciation by Dr. M. Dodsworth, the Dean, and Mr. G. Amurugam, the secretary of the Young People's work, constituted the closing programme of the Institute.

The Epworth League of the Methodist Episcopal Tamil Church, Kuala Lumpur.

The Activities of the Second Department

On the 25th and 26th January, 1937 during the Hindu Festival at Batu Caves 15,000 tracts in Tamil and Telegu were distributed and 150 copies of Bible Portions were sold. In these activities the Second Vice-President was ably assisted by Mr. J. Abraham, the Assistant 2nd V.P. Six visits to the General hospital were made, Bible portions and tracts were either sold or distributed to the inmates.

Open air meetings at the Bukit Bintang and Cheras Road labour centres are regularly conducted. The attendance in these meetings is steadily increasing.

The 2nd Department assists the Pastor whenever he needs such assistance. This Department group accompanies him to outstations to assist the Pastor in singing &c.

Cottage prayer meetings are held in the homes of the Epworth League members periodically under the direction of this Department."

2nd Vice-President.

The Foochow Epworth League, Singapore

Officers for 1937 are as follows:—

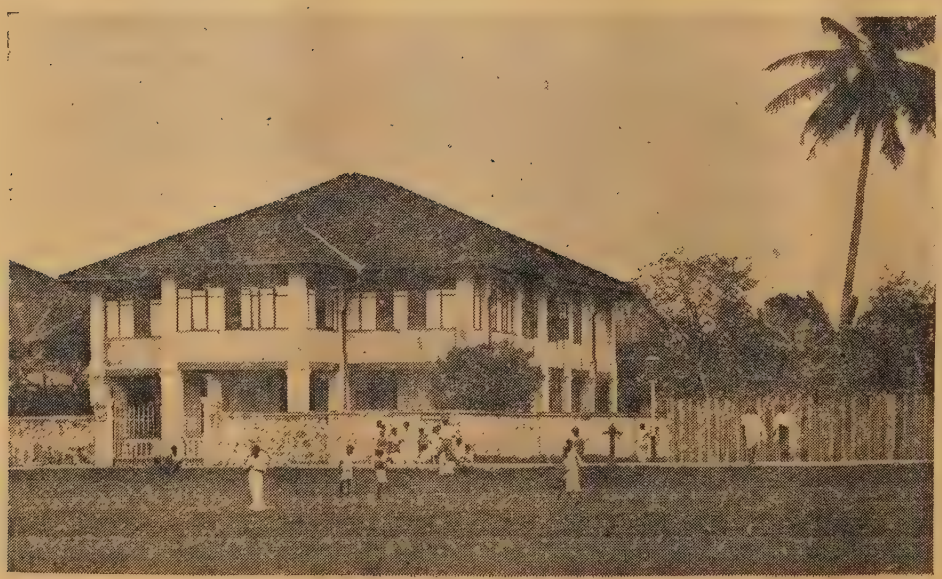
President:
Miss Shih Hwa Nan
1st Vice-President:
Mr. Martin Chen
Miss Uong Ing Hong
2nd Vice-President:
Chen Teck Mee
3rd Vice-President:
Miss Chang Nguk Sieng
Tay Teng Pin
4th Vice-President:
Miss Chang Nguk Ee
Treasurer:
Miss Chang Lee Sieng
Secretary:
Miss Chang Soo Lan
Organist:
Miss Uong Hau Ding
Adviser:
Mr. Homer Cheng

The above office-bearers were installed by the Rev. Lim Hong Bang in February.

On Easter Sunday the league gave an English play entitled "The Living Christ" which was much appreciated by the crowded house.

Nibong Tebal
A.C.S.
Sports Day

Girls' Boarding School,
Sitiawan
Miss M. Dirksen, Principal



New Property of
the Foochow Church,
Race Course Road,
Singapore

A MEDITATION

H. B. A.

THE ADVENTURE OF PRAYER

"Jesus our Master, do Thou meet us while we walk in the way and long to reach the heavenly country; that following Thy light we may keep the way of righteousness and never wander away into the horrible darkness of this world's night, whilst Thou Who art the Way and the Truth and the Life art shining within us. Amen."

"I saw the river which must be passed in order to reach the kingdom of heaven, and the name of that river was 'Suffering.' And I saw the boat which takes so many souls across the river, and the name of that boat was 'Love.' So wrote a certain Soeur Eugenie. And to the good woman no doubt was granted the vision of a light shining upon the waters, and the name of that light was prayer.

There is a spiritual insomnia that afflicts many in our day, and this page is given month after month in the hope that it may help some to find that rest and peace which prayer can bring to the soul. There is a banality and vulgarity about a great deal of our modern life which is surely due to the loss of refinement which is inevitable when prayer passes from our practice. We all hunger really for a sense of vocation, a reason for living, a justification of suffering, a hope in dying. Prayer is the quest of Reality. "I saw Him and sought Him, I had Him and I wanted Him, out of Whom we be all come, and Whom we be all enclosed, unto Whom we shall all wend," wrote Mother Julian. Such was her finding who had gone heroically forth on the great adventure of prayer.

A PRAYER

O God, I love Thee in the stars at night
Under the still eternity of sky;
Teach me to love Thee in the passer-by,
For Thou hast said that this is loving right.
I hear Thee in the stars whose silence sings,
And in the shout of dawn Thy voice I know;
Teach me to hear Thee in the joy and woe
Of men who speak of trivial earthly things.
I see Thee when the world is full of sleep
Walking upon the moon-path of the sea;
Teach me by all the tears of Calvary
To know Thee in the eyes of all that weep.
There are so many things that I would say,
God-soul of beauty, teach me how to pray!

—*Nadejda de Braganca.*

Just as sin is the worst thing in the world because it separates you from God, so is prayer the best thing in the world because it unites you to Him, and is the way in which you contemplate His beauty, share His company, confide in His sympathy, and tell Him your difficulties. It is a very plain and obvious thing that you cannot go to a person and away from the same person at the same time. If I have a friend in the north of Malaya I cannot get to my friend by travelling south. The same is true of spiritual things, and so the first thing that we have to determine when we come to prayer is that we will really come to God with our wills and our minds and not just our mouths and our knees. If, while our knees are touching the ground and our mouths are repeating holy words, our thoughts are occupied with our own schemes and our wills are really deciding our private pleasures and interests, we are like a person who might try to travel north and south at the same time and so get nowhere.

"WITH ME IN PARADISE"

If I had sat at supper with the Lord
And laid my head upon that saving breast,
I might have turned and fled among the rest—
I might have been that one who left the board
To add the high priest's silver to his hoard.
Had our Redeemer stooped to wash my feet,
Would I have washed my neighbour's clean and sweet,
Or thrice denied the Christ I had adored?

Long have I grieved that I was not Saint Paul,
Who rode these seas and saw the tempest toss
The ships he sailed in when he heard the call
To preach the risen Christ and gain through loss.

To-night I envy most among them all
That thief who hung repentant on his cross.

—*Alexander Harvey.*

"Be still and know that I am God." So wrote an ancient Hebrew poet. His words are still true. There is a method in prayer. It is first an action of the will. Try to get perfectly still. Steep yourself in that stillness. This is your welcome or your homage and approach to the Divine Presence you wish to meet in your prayer. You will find in the beginning all sorts of suggestions, ideas, desires and other things crowding themselves in upon your consciousness. Only by perseverance and a determined will can you eventually bring your mind to listen to what God has to say to you. You must hold your mind much in the same way as a sick man, who had only just power to do so, might hold an empty cup for a friend to fill, knowing that he had no power of his own to fill it but could only just hold it so and trust to his friend's compassion. It is not strange, since your will has had such immense practice in fulfilling your desires and so little practice in controlling them, that the first stages of prayer should be very difficult. Prayer is not sentiment but as one man has said, "consecrated will power." "Prayer is the silence of the soul before the Majesty of God. This silence is three-fold and progressive; silence of word prepares for silence of thought, and silence of thought for silence of desire. In this silence the soul can hear and follow the Divine voice."

AMONG THE NEW BOOKS

Any of the books reviewed below may be obtained from the Methodist Book Room, 10 Mount Sophia, Singapore. *The prices are quoted in Straits Currency.*

FRANK LENWOOD

By Roger Wilson. Illustrated $1.75

Frank Lenwood was one of the early leaders of the Student Christian Movement, and possessed a many-sided personality. This biography tells of his work in Oxford, in India, his secretaryship of the London Missionary Society, his travels, his work as Congregational minister in Plaistow, his books, his adventurous death so characteristic of the man, and the wide reach of his friendships. The book contains interesting photographs and coloured reproductions of two of Lenwood's own drawings.

Christ Within Sound of Bow Bells 50 cts.

By W. E. Clapham

With a Foreword by the

Right Hon. George Lansbury, p.c., m.p.

The Rev. W. E. Clapham is the Minister of Bow Methodist Mission, and he has a fine story to tell of what a Mission Church means in London's East End. It is social and redemptive, giving friendship to the poor, the lonely and the dispirited; feeding hungry children; offering ideals to youth and guiding them to wise citizenship; making Christ real to men and women who have been strangers to Him, and seeing their lives transformed at His touch.

Christ in the Modern Hospital 50 cts.

By Philip Inman

Here is the book we have been waiting for, telling us how Christ has been made real to thousands through suffering, how Christ has banished all fear of death and disease, how Christ is alive in all the hospitals of the world.

The Good Shepherd $2.00

By C. F. Andrews

Mr. Andrews was specially asked by the University of Cambridge to give some lectures on the Cure of Souls. He has enlarged these into a book under the appropriate title of "The Good Shepherd." This is a book for all those, of whatever denomination, who are engaged in pastoral work, as well as for the very many who welcome each new book by Mr. Andrews for its rare devotional quality and inspiration.

St. Bernard of Clairvaux $2.50

By C. F. Andrews

Mr. C. F. Andrews, whose latest books have been about saints of our own day—Sadhu Sundar Singh and John White of Mashonaland—has, at the request of his publishers, written on the saint who in the whole history of the Church, most strongly appeals to him. His choice, as readers of "Christ in the Silence" would perhaps expect, has fallen on St. Bernard of Clairvaux. It is fitting that one whose temper is in so many ways kindred should set himself the task of showing to our day the beauty and significance of the life of this great saint.

Life of Jesus $3.75

By Francois Mauriac

Francois Mauriac is a very famous and popular French novelist. His intensely sympathetic imagination gives to his account of the incidents in the Gospel story a quite unusual freshness, and his interpretation of the background to the well-known words and actions often gives a whole new content to their meaning. The aim of this book has been simply to present the Life of Christ as it might be a novel or a biography, and it has been successfully accomplished. It differs, too, from many imaginative Lives of Christ in that it lacks the least trace of sentimentality and stresses the sternness as well as the tenderness of Christ. It has had a tremendous success in France and it cannot but repeat its success in England, for its combination of refreshing life and energy wih a spirit of fervent piety is irresistible.

Disciples of Jesus $2.50

By John Maillard

No man, from his own depth of experience, can bear firmer testimony than Mr. Maillard to the miracles of healing wrought in men by the love of Christ. Mr. Maillard's first book, "Healing in the Name of Jesus," was a triumphant witness of this. The same steadfast faith permeates this new book. But there is something even more precious than a whole body to be gained by fellowship with Christ. Mr. Maillard shows that the only sure refuge of a troubled and sick mind is to be found in the brotherhood of Jesus. This is a book of humility and simplicity—humility arising from complete confidence in the supremacy of Christ—simplicity achieved by the conviction that the love of Christ is simplicity itself.

The Land of Milk and Honey $1.7

By Toyohiko Kagawa

Toyohiko Kagawa is one of tho rare spirits who can compress into on lifetime a variety of activities equal t that of several ordinary men. Know throughout the world as a Christia leader, the organiser of vast movement in his own country and beyond, practica adventurer in living, he has yet foun time to write books—books of devotio poems, novels in which his passion fo social reform finds one of its outlets. I this novel he is concerned to show th tremendous possibilities of the co operative movement in Japan. His hero coming from a village where poverty i of an intensity unknown for many year in this country, learns in the town something of the co-operate movements He is fired to introduce the principle i his own village, and though he meet with bitter opposition, he succeeds i making effective his ideal of a co-opera tive movement based simply on lov and the desire to serve. The story o his wanderings and his efforts, of his lov for a geisha and her attempts to mak a new life, is simply but graphicall told. It is a very moving picture of th lives of the poor in Japan.

The Way Out $2.50

By Geoffrey Gilbey

Mr. Geoffrey Gilbey wrote an article which put him in touch with scores o nerve sufferers. The article appealed t them because it was so understanding. They wrote to Mr. Gilbey imploring him to see them. When they came, Mr. Gilbey discovered that even the worst sufferer responded to his treatment. Since then, he has helped back to the joy of life, many men and women who for years had been tortured by fears that they would commit suicide, would lose their reason, or would never again know the meaning of the word "happiness." In "The Way Out," Mr. Gilbey does not only point the way out, but he takes the sufferer by the hand and leads him out of his nerve troubles. It is a book, which will be a God-send, not only to all neurasthenics, but to everyone. There is nothing morbid about the book. It will bring joy and give courage to the down and out, to the man or woman in prison, to the millionaire who does not know the meaning of happiness, to the sinner, and also to the saint. It is written in Mr. Gilbey's intimate style, which can be understood by everyone.

A popular and experienced flier on the Amsterdam-Java route recently denounced aerial warfare in a liberal Dutch journal. Thereupon he was reprimanded and warned by the Dutch war ministry and ordered to declare publicly that in case of war he would "do his duty" as a bomber. All Dutch commercial air pilots are obliged to serve as reserve officers.

CORRESPONDENCE

Dear Mr. Editor,

Through the Missionconsulate at Batavia-C, at which I am working, I get your monthly which I read with great interest. Herewith I enclose a contribution for the Malaysia Message; would you be kind enough to insert this in the column "Pen Friendship Corner?"—thanking you in anticipation.

Yours faithfully,
BARRY D. SMEENK,
26 Sawohlaan, Batavia-C.,
Java, Dutch East Indies.

April 13, 1937.

"But there is neither East nor West,
Border nor breed nor birth,
When two strong men stand face to face
Though they come from the ends of the earth."

Dear Friends,

Especially the last four lines of Kipling's poem (as a rule not often quoted) crossed my mind when I found this new column in your monthly. Though I am not a pupil at a Methodist School I do hope it will be possible to insert this letter in your Pen Friendship Corner. As friend of the mission I take the liberty to try it anyway.

This nice idea to come in touch with young men of different nations in different countries by means of correspondence I also found in an American weekly. There is, however, something missing in the American weekly, something that unites us together, viz. the great Christian connection in which we live, think and work. Therefore it is my conviction that fellowship built on this basis is firmer, stronger, that we are brothers joining the same banners.

Through this American weekly I have already received many letters, of which some of them are exceedingly interesting (impressions of travel, descriptions about the town, the place one lives, customs, thoughts and meditations), things which bring countries and peoples, however far away, closer to each other, far more than books are ever able to do. I therefore hope that also through this monthly I can come in touch with young men from countries as Denmark, Sweden, England, Argentine, Peru, etc.

The writer of this piece is a young Dutchman, 26 years old with a great interest in this wonderful world and its population.

For the profounder study of the English language combined with my holidays I hope to go to Singapore within a short time. For this study it is necessary to dive in English surroundings for some time. It would be a great pleasure to make the acquaintance of some of you through this correspondence and to see each other personally by and by.

Hoping to receive at least one letter from each country where the Malaysia Message circulates, I am

Yours sincerely,
Barry D. Smeenk,
26 Sawohlaan, Batavia-C.,
Java, Dutch East Indies.

Dear Mr. Editor,

Having read the correspondence written by Miss Tan Swee Neo in our magazine about starting a "Pen Friendship Corner," I shall be very pleased to encourage the suggestion.

All our magazines of good-will are spreading all over the world. I feel sure that our boys and girls and older people too will be glad to know one another. I think the best, cheapest and easiest means is through correspondence.

I shall be glad to correspond with any youths in different parts of the world on World Brotherhood, Geographical Knowledge, Stamp collecting, etc.

Thanking you.
Yours very faithfully,
Tan Ah Leong.

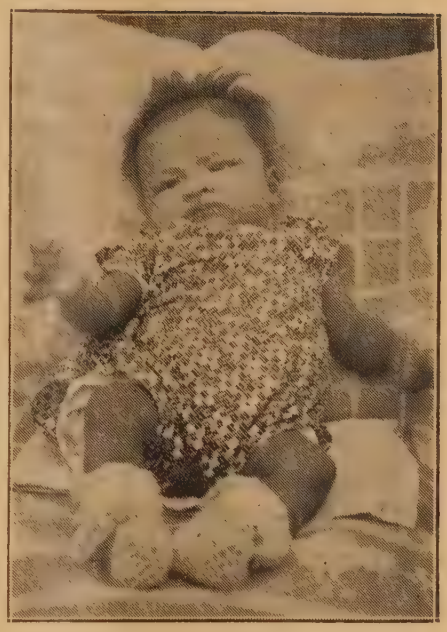
Yu Hwa School
Kajang, Selangor, F.M.S.
14, April 1937

MISS DIRKSEN EXPLAINS INFANT CARE

ESTHER SIMANDJOENTAK is being cared for at the Boarding School in Sitiawan, not the Clinic. The Clinic is only open for two or three hours a day and only sick people are treated there. It is located about a half mile from the Boarding School.

Esther is a very healthy and plump little baby and is gaining 6 to 8 ounces a week as babies her age should. She has a nice little mosquito proof bed on wheels. The wheels were donated by Tommy Coole. One pair came from his old Kiddie Kar and the other pair from his old tricycle. Every morning she is wheeled out on the front verandah for her morning outing. She gets Klim and once a day a table spoon full of orange juice, for we want her bones to grow strong. She eats every four hours starting with six in the morning, and the last bottle comes at ten o'clock at night. She sleeps all night from ten o'clock until six in the morning.

She has gained 2½ pounds since she came to Sitiawan, and at the rate she is gaining she will soon be too heavy for the girls to carry, so she ought to have a carriage. If some one could lend us one until she is able to walk it would be a big help.



Esther did not think much of our strange ways with babies, and she told us so in no uncertain tones. Having to lie in her bed and not to be rocked or carried about, not to be allowed a pacifier or even a thumb to suck, was to her way of thinking all wrong, but she has had to submit to the powers that be and now that she knows what to expect, she does not mind, but just laughs and grows fat. In the late afternoon, when all the girls are home she is carried for about an hour and that for her is a grand time. She coos and smiles and has won the heart of every one who knows her.

Dear Editor,

RE BISHOP OLDHAM

I have written simply, bluntly and fervently. My heart is full and I feel like pouring volumes in appreciation and love for one who had meant so much to me. But your space is limited and I am grateful for the portion allotted to me.

Yours sincerely
Chen Chang Lok.

Chinese Consulate General
Calcutta
16 April 1937

CHIANG KAI SHEK AND CHRIST

On Easter night there was a mixed gathering of all the members of the Methodist Mission in a Commemoration Service held at the Wesleyan Church in Nanking.

Marshall Chiang Kai Shek was invited to deliver a speech, and he accordingly chose "What I have learned from the Crucifixion," as his title. He addressed the congregation in the following words:—

"It has been nearly ten years since I was first admitted into the fellowship of the Church, and I had made it a rule that I should devote a certain amount of time every day to Bible reading and meditation, no matter how busily occupied I might be in the affairs of state and politics.

"I feel, or rather I am convinced, that faith is just as important an element in the work of revolution as it is in the realm of religion. The shirking of one's responsibility and the failure to attain one's desired end are but signs of a shaken faith.

"I am very much touched by the dying words of our Lord Jesus Christ, 'Father, forgive them, for they know not what they do!

"It is prompted by a desire to follow the example of Him that I have dealt leniently with the rebels in the Sian revolt.

"In fact I had been warned of the dangers of my excursion there, since rumours were rife as to the possibility of an uprising, because a section of the military had been influenced by disruptive elements. But when I came to think of Jesus Christ riding heedlessly into Jerusalem on that little pony, well knowing that intrigue and peril lurked in every path, just because He had a noble duty to perform in order to redeem mankind from the sins and sorrows of life, I ignored the advice of my fellow-comrades, seeing that I am now head of the Government, and that the welfare of the country is entrusted in my hands. I therefore ventured into Sian, where I was detained and held captive for some time.

"During the period of my internment I was tempted by the rebels in the same way as Christ was tempted by Satan on the Mount, after forty days' fast.

"At first I was promised all the good things of the world; then I was threatened with a military tribunal before the Popular Front; and at last external pressure was brought upon me at the risk of my own life. Had it not been for my faith in Christ, I would not have been able to overcome this ordeal.

"I would like to draw your attention to the fact that Dr. Sun Yat Sen, Father of the Chinese Republic, was a Christian. He was doing exactly the same thing as Christ did in His time.

"The Jews were a depressed race and Christ wanted to emancipate them from the yoke of tyranny so that they might once again raise up their heads. Dr. Sun, likewise, wanted to free the Chinese people from the clutches of Manchu despotism so that they might enjoy the true sense of citizenship.

"Before I was a disciple of Dr. Sun in his 'Three Peoples' Principles' and now I am a disciple of Jesus Christ in the teachings of the Scripture.'

—Reproduced from the Malaya Tribune

THE POWER OF MUSIC

BY

WALDO PONDRY WARREN

Make a large place in your life for Music and it will bring you a priceless reward.

All the desires of your heart will come closer as you become attuned to the rhythm and harmony of life.

In the hour of rest Music will uplift your spirit and give refreshment to every faculty of your being.

In the hour of work you will rejoice in the strength and energy which Music has given you.

In the hour of jubilee Music will bring you thrills of delight that compensate for all that is full and commonplace.

In the hour of prayer Music will quicken the aspirations of your soul and perfume your life with the breath of heaven.

In the hour of fellowship Music will blend your spirit with others in unity and understanding.

In the hour of love Music will enrich your heart with feelings that magnify the meaning of existence.

In the hour of memory Music will unseal the treasures of the past and bring a sacred glory to the present.

In the hour of death Music will speak to you of a life filled with an eternity of joy and song.

In the hour of vision Music will give power and scope to your imagination and bring into reality the things that were not.

In the hour of the high purpose Music will summon the potentialities of your soul and urge them forward to great and glorious achievement.

Such is the power of Music; to this power open the doors of your soul and there will enter into your life a greater fullness of all that makes for progress and joy.

HOME MISSIONS

HOME MISSIONARY SOCIETY

Anglo-Chinese School,
Ipoh,
22nd February, 1937.

Dear Friends,

At a recent meeting of the Executive Committee of the Home Missionary Society it was decided (1) that the attention of all Principals of Methodist Schools in Malaya be drawn to the work of the Society and (2) that their earnest support and co-operation be solicited.

Since the Society commenced its activities about six years ago with Pahang as its "Home Mission Field," the work of the Society has developed in several directions with a corresponding increase in its Budget. An analysis of the approved Budget for 1937 will give you an idea of the types of work the Society is doing and the distribution of its financial obligations:—

(1) Subsidies for Pahang Work	$780.
(2) Salaries etc. for 2 Batak Missionaries in Cameron Highlands	966.
(3) Scholarships for 4 Sakai Boys (including books, board, etc.)	260.
(4) Malay Hostel at Malacca	180.
(5) Raub Building Grant	750.
	$2936.

We wish to recommend for the consideration of your staff and pupils items (2), (3) and (4) as aspects of educational work worthy of the fullest support from (a) teachers, as those actively engaged in educational work, and (b) pupils of our Schools, as those who are more fortunately placed in this particular aspect of life as well as in others.

The two Batak Missionaries (from Sumatra), stationed at the 9th mile and the 15th mile on Cameron Highlands Road, are both trained men who are endowed with a pioneering spirit and a Missionary zeal that are admirable. They have carried on a difficult task in spite of meagre and irregular allowances. One of them (Mr. Simandjoentak) lost his wife on 10th instant after only four years of married life. The daughter of a Batak Chief of comfortable circumstances, Mrs. A. Simandjoentak left her luxurious home in Sumatra to live in the jungles of Cameron Highlands, where she contracted Malaria which finally took her young life following the birth of a daughter in January last. Members of the Executive Committee and others who attended the funeral at Tapah were greatly impressed by the fortitude of Mr. Simandjoentak who made use of the occasion, despite his own grief, to instruct the Sakai boys present at the graveside on the attitude they should take towards death and the bodies of their dead.

Mr. Simandjoentak conducts a small school at the 15th mile, and one of his students, Ba Prah, is quite a promising lad and should prove to be a vital influence among his people. Another student is the son of the Chief of Sungei Telom.

In view of the fact that the Sakais need simple medical aid and instruction in the elements of hygiene and sanitation, Mr. S. M. Siantoeri, the other Batak Missionary, is taking a special Dresser's Course (for six months) in the Teluk Anson Hospital.

As the whole enterprise is of a pioneering nature it is doubtless slow, but not discouraging. It has been accorded a friendly reception by the Sakais themselves, and we believe that the Society has a great task in extending the scope of the work to meet the increasing needs of the field in Cameron Highlands.

The Malay Hostel at Malacca is another responsibility of the Society but it also is of a pioneering type. We feel confident that the lives influenced by the Hostel will bear abundant fruit in time to come, first in breaking down prejudice and later in opening the way for work among the Moslems of Malacca and its environs.

The Society closed the year 1936 with a deficit of about $180. After paying December and January salaries etc. out of contributions received during the Annual Conference (January, 1937), the Society had a Credit Balance of only $398.74 on 1st February, 1937. But our monthly obligations amount to $200. So you will see for yourself that we have hardly enough money even for February and March.

During 1936 the Methodist Boys' School, Kuala Lumpur sent regular monthly contributions amounting to the very encouraging sum of $137.50 They have done this for several years. Two Girls' Schools have obtained voluntary offerings for the Society from their pupils: During a week, called "Self-Denial Week," the pupils saved one cent a day, and on Friday gave their savings as voluntary offerings. In one of the Boys' Schools a special collection was taken in the Cambridge Classes and this amounted to no less than $25.

May we request you to present the cause of the Society to your teachers and pupils with a view to obtaining:—

(a) Voluntary Offerings from your students once or twice a year, (Charity Boxes may also be placed in a convenient place in the school building for the purpose of receiving occasional offerings.)

(b) Voluntary Pledges from teachers to contribute monthly a small amount to the work of the Society from 1st March, 1937 to 28th February, 1938. (Probably you would be willing to collect these pledges monthly and send the money to the Treasurer. We wish to make it clear that no contribution, whether it be 25 cts., 50 cts., or $1 per month, will be considered too small.)

We feel confident that the work of the Society, as an educational enterprise among the aborigines of the country, will commend itself to the teachers and pupils of our Methodist Schools in Malaya. We would appreciate very much your personal help in enlisting the sympathy of your teachers and pupils for this worthy undertaking.

Thanking you in advance,
We are,
Yours in His Services,
V. D. Kuppusamy, (President),
Anglo-Chinese School, Ipoh.
D. C. Gong, (Secretary),
Anglo-Chinese School, Sitiawan.
S. S. Pakianathan, (Vice-President),
1, Short Street, Singapore.
Yong Ngim Djin, (Treasurer),
Anglo-Chinese School, Kampar.
T. E. Bunce, A.C. Girls' School, Ipoh.
R. A. Kesselring, A.C. School, Ipoh.
Eugene McGraw, Methodist Boys' School, Kuala Lumpur.

MORE BIBLES USED.

Eleven Languages Added To List

Rugby,

The annual report of the British and Foreign Bible Society dealing with the worldwide distribution of the Scriptures says that last year 10,933,203 volumes of the Holy Writ were issued by the Society, an increase of 315,733 copies over the previous year.

Eleven languages were added to the Society's list of which nine were for Africa, one for Europe, namely, Lettish Romany for the gypsies, and one for Oceania. This brings the total number of languages in the Society's list to 678.—British Wireless.

"Are you a pillar of the church?

"No, I'm a flying buttress. I support it from the outside."—*Register* (Rome, N. Y.)

Farm Worker (to hiker crossing a field)—"Didn't you see the notice saying pedestrians ain't allowed here?"

Hiker (with great presence of mind)—"I'm not a pedestrian. I'm a Congregationalist!"

"Oh, that's different. You can go on."—*Montreal Star.*

OUR SCHOOL MAIL BAG

This is a department for boys and girls who are studying in our Methodist Schools in Malaya, Sumatra and Borneo. Contributions from school boys and girls whose parents are subscribing to the Malaysia Message no matter in what part of the world they are living, will be welcome.

Original short stories, poems, descriptions of hobbies and interesting letters are considered. For each article or contribution accepted and published a year's subscription to the Malaysia Message or a book valued at one shilling or fifty cents from the Methodist Book Room, Singapore, will be given.

The editor will notify within one month those whose work will be printed. Material not used cannot be returned. Every month we shall try to print as many contributions as we can, perhaps as many as ten. The editor of the Malaysia Message thanks you for the many fine contributions sent in this month and wants to remind you to give your full name and address when writing again. This mail bag should be the opportunity for the boys and girls of many different races, nationalities and countries to become acquainted. We want you to help make this department of real value not only to the boys and girls of Malaysia but to the boys and girls of the whole world.

The Malaysia Message at present goes to the following countries: United States, Argentine, Canada, England, Scotland, Denmark, Sweden, Germany, Holland, Switzerland, Australia, India, Ceylon, China, Peru, Mexico, Korea, New Zealand, Central Africa, Borneo, Philippine Islands, Java, Sumatra and Malaya.

BEGGARS IN IPOH

There are hundreds of people in Ipoh who live by begging. In the streets, you will see them begging for food or money from the shops and passers-by. Some of them are disabled old men and women, some are blind or lame, and some are children. But others are strong and able men who can work as well as anyone else, but they find it easier to live on the charity of other people.

Most of the beggars are lazy bones. They can make a good living by begging because many people are moved by the appearance of an ash-smeared beggar and his bad fortune.

Their bodies are covered with dirt and smeared with ashes. Their hair is long and they never wash themselves for they think that dirt is the thing that invites pity.

Charity or alms-giving is a virtue. Those who give alms should see that they are really helping the poor and helpless and not encouraging able-bodied men to be idle.

Ngow Soon Sen,
Std. VI A,
Anglo-Chinese School, Ipoh,
Age 13.

THE LIFE OF A MALAYAN COOLIE

A coolie working in this country or in the tropics in general is at least far happier than a labourer who works in a country in the Temperate zone, where there are four seasons in a year. He is happy in living in Malaya because he experiences no climatic changes during the year, and has no need to struggle for money to buy woollen and fur coats to keep himself warm in the winter. Many Chinese people come to Malaya because they believe that the climate here is neither too hot nor too cold, and are able to earn a living easily.

A coolie here can easily get work in a tin-mine, in a rubber plantation, or on a farm. If he is working in a tin-mine, he has to get up very early, to start his work, and does not cease working till late in the night. He has a house to live in, and no house-rent is charged. He has no need to buy or cook his own food, for the Company supplies it. The coolie has a pay, just enough for his own use only.

The life of a farm labourer is quite different from that of a coolie. The farm labourer has to get up at about four o'clock in the morning to work on the farm. He has to water the vegetables and flower plants and to feed the herd of pigs in the sty. Sometimes he has to go to the edge of the jungle to get grass for the fish to eat. The owner of the farm supplies him with food, and gives him a place to dwell in. The coolie who is working in the farm, has an income just sufficient for himself to live comfortably. He lives happily with his family, because he is not indebted to any of his friends, and is peaceful with his neighbours.

Chan Yew Kee,
Junior B,
Methodist Boys' School,
Kuala Lumpur.

THE FEAST OF LANTERNS

The "Feast of Lanterns," is one of the feasts celebrated by the Chinese annually. The children have great delight in this feast because it means moon cakes and other kinds of delicacies for them.

This feast is celebrated on the fifteenth day of the eight moon, (Lunar Calendar.) On this particular night the moon is usually at its brightest and celebration begins by the chanting of prayers and the firing of crackers.

Most of the young children do not know why they celebrate this feast, but there is a legend leading to this feast. It runs as follows:

"An Emperor once had four wives. This emperor was very keen on being immortal. Everyday he would meditate prayers into a pill that would in course of time make him immortal. After many years of prayers the pill gradually developed to possess certain magical powers. When eaten the person became immortalized. The pill also had become brightened. The emperor hid this pill in the wall. One day it happened that Sheong Ngo saw its glowing in the wall and took it in her hands. After careful examination she thought that her husband was very greedy in not sharing it with her. So she swallowed the pill."

"All of a sudden a change came over her. She became very light and found that she could fly but could not stop flying. Poor Sheong Ngo, she flew out of the window. Just at that critical moment, the emperor came in. He tried to catch her but in vain. She flew on and on until she came to the moon. There she stopped and she inhabited the "Palace of the Moon," and has stayed there ever since."

"The people use lanterns to celebrate this feast because Sheong Ngo then would be able to find her way back to the earth. The people offer moon cakes, melons and other delicacies on this occasion. In this way the people celebrate the return of Sheong Ngo."

Liew Phak Sang,
Anglo-Chinese School,
Ipoh, Std. VII.

The Editor
Malaysia Message
Dear Sir,

I thank you for the privilege that you've given us to write and to express ourselves as school children, I shall be very grateful therefore if you will allow me to share the experience of my early childhood with my fellow students.

I am a Chinese girl. I was born in Java in a town called Cheribon. My house was fairly large with a garden at the back, I had two dogs and about twenty doves. At the age of six I attended a Dutch School. In this school there was co-education. The teachers were all Dutch people and they were very strict. The small children went home at eleven o'clock, but the older ones went home at one o'clock. I think the

Dutch language is not so easy to learn as the English language.

One day as I was in school, there came bad news—a volcanic eruption occurred in one of the highest peaks, and the people were warned to run away as quickly as possible into a field where no houses are near.

The teacher dismissed the children, and I at once ran out and met my servant at the front gate. I caught hold of her hand and began running home. I reached home just in time to get into my car with my mother and servants. We went to one of the biggest fields where a crowd was already gathered. We got down from the car, and as soon as my feet touched the ground I felt that it was shaking and moving slowly. I was so terrified that I began to cry. My mother hugged me close to her, and soothed me with sweet words to make me forget the earthquake. I heard later on, when the earthquake had stopped, and when I was back home and lying comfortably in bed, that many of the houses which were near the mountain had fallen to pieces.

But luck was with me, as my house was four miles away from the active volcano, nothing happened to it . This was the first earthquake that I experienced in my life.

Yeo Ho Lian,
Fairfield Girl's School,
Singapore,
Age 15.

PRIVILEGES ALLOWED THE GIRL OF TO-DAY

Should the great-grandmothers of the East live to behold the changes in the lives of their feminine descendents, they would only be able to rub their eyes in astonishment. Ah! what a change has been effected within the cycle of, at the most, fifty years!

All through the ages, women have always been thrust to the background, especially in the East. Sometimes an illustrious beauty would come to the fore and be the cynosure of all eyes. China has given to the world many beauties who were great favourites with the Emperors. Needless to say, these beauties gradually effected the ruins of the whole empires.

These women, however, are few and far between, perhaps, one in a million. As a whole, women in the East have had no say at all in the lives of their menfolk.

The girls, especially, were not wanted. They were given little, if any education. For them life was mere drudgery. Their feet were bound and their clothes tended to give them bad health.

To-day, there is a complete change. Girls attend school as boys do, and it is clear that the feminine intellect is just as sharp and keen; if not, more so, than the masculine mind. As a result of education, the East has been able to produce women teachers, doctors, lawyers, dentists and, as a matter of fact, all lines of employment which hitherto had been the monopoly of the men!

In the line of sports, too, the modern girl is not behind her male contemporary. She indulges in every known sport, for example, swimming, cycling, driving, skating, badminton, tennis, hockey and the like.

Her social status is now on a level with that of her brothers everywhere. What they can do, she can do too, if only she has the pluck to try. To-day she can wear any clothes she chooses, a privilege, which, sad to say, some have abused.

Then, too, in the question of her marriage, she has the right to pick and choose her husband. No one can cross her will, for after all it is she who is going to be married, not those who object to her choice. Indeed, many are the blessings and privileges showered on the girl of to-day.

Liau Nyuk Oi,
Junior A,
Methodist Girl's School,

WHAT I SHALL DO WITH A LARGE SUM OF MONEY

I do not expect to get a large sum of money from a lottery because there are thousands of other people having the same intention. This is not honest, and it is not a wise thing to wait for lottery money. Another way of getting money would be from a legacy. It is a windfall. These ways of getting money are not considered honest. The best and the only honest way to get money is by our own efforts. We should work and get money for ourselves and for our families.

We can spend our money in many ways. There are good ways and bad ways. When we get money we should gratify all our wishes. Schoolboys would like to have a Rolls-Royce car, a new Raleigh bicycle, a new Parker pen, new clothes, etc. But I would like to go to a university or a college and study, so that I will be able to earn more money in the future.

Another good way of spending money would be to travel to foreign places. I would like to go to London. There I can see the old monuments and some very ancient buildings. While in London I would like to study medicine or become a lawyer. As I live in the East I would like to go to America. While there, I can continue my studies, see very big buildings, see how those people live, dress, eat and also learn their manners.

I would also like to become a business man and invest the money in several business concerns.

Jogindar Singh,
Std. VI,
Anglo-Chinese School,
Malacca, S.S.

A VISIT TO A MARKET

One morning when I had dressed myself, my servant and I went for a rickshaw ride. We passed through streets where we saw some women selling beautiful fresh roses with little drops of dew sparkling on their petals. Then we came in sight of the market place which was really fascinating. I saw many cooks, who came from hotels, purchasing food for their daily requirements. My servant alighted from the rickshaw and was soon lost in the crowd.

While I was waiting for her return, I could see Chinese and Malays, scattered here and there, with their portable restaurants. There were numerous pedlars who had different methods of drawing attention to their wares. Some jingled pieces of metal, and others had drums to which were attached little weights on strings, so that by rotating the drum rapidly the weights beat a merry tattoo. One man was knocking two pieces of bamboo together, while another was shouting, so that the whole place was filled with noises that were deafening to my ears.

On one side of the street was a pork-butcher's stand. He was selling fat, and there were crowds of people around him to purchase slabs of it. At last my servant returned and we went to a large Chinese restaurant outside which were ducks and pigs roasted. What a sight I saw here! A very fat man who was supposed to be the proprietor had his cotton shirt wrinkled up until it only covered his shoulders and chest. Really nowadays manners seem to be dying out among a section of humanity!

Fortunately we prepared for home, and in a moment we passed the streets where men and women were indulging in their early refreshment of ice-cream. The day was warm and my stomach was actually pinching all the way home, but my most interesting experience compensated me for everything.

Cheang Gek Choo,
Fairfield Girls' School,
Seventh Standard,
Singapore.

LIFE AT HORLEY HALL

Horley Hall is a hostel for boys who are studying in the A.C.S. and A.C.C.S. It is dedicated to the memory of the late Rev. W. Horley, who won a place in the hearts of the people of Malaya.

The ringing of the bells, the sound of wooden clogs around the building, the rushing water from the pipe, announce the beginning of the day. Breakfast is served at seven, and school begins at eight. After school is over, tiffin awaits the tired and hungry boarders at 1.15 p.m. The repetition of the sound around the hostel indicates the commencement of the silent hour. Study hour is from three till four-thirty in the afternoon and from 7.30 p.m. to 9.00 p.m. is the evening study period. At the stroke of ten, all the lights in the building are switched off. This is followed by an inspection, undertaken by Mr. Hector Ritchie the Boarding-Master or Mr. R. Kesselring, the Boarding Principal.

Prayer meetings are held every Monday night. Tuesday night means a great deal to the boarders. After the usual dinner which begins at 6.45 p.m. ice-cream is served. Ice-cream is more in the thoughts of the smaller boys than the thought of their study. After the ice-cream, the weekly meeting of the Horley Hall Literary Society is held. Boys are allowed to go to town on Saturday morning. Refreshments are served in the afternoons on Saturday and Sunday only. All the boarders enjoy attending the Sunday School, the Church Service and the Epworth League. Come and pay us a visit and you will learn to like Horley Hall.

Harry Fang,
Sr. Cambridge,
A.C.S. Ipoh.

Horley Hall, Ipoh.

THE SAKAIS

Rev. Pakianathan gave a very clear account of the Sakais who live in the interior of the Malay Peninsula. He told us of their manners and character in a most interesting way. The missionaries, of whom he was one, tried many times to raise them to a better level of living.

These primitive Sakais do not cultivate vegetables and other crops from the fertile soil. They are used to the cold on the mountains and they do not wear any clothing. Although they live three thousand or four thousand feet above sea level they can get food quite easily. Since they do not know how to cultivate any vegetables, except paddy, maize and tapioca, they kill wild animals, such as snakes, lizards, birds, monkeys and deer for food. When the missionaries asked them why they did not rear goats and other domesticated animals, they said that wild animals tasted much better than the domesticated ones.

They live in sheds about ten miles away from each other. A shed could accommodate from forty to sixty persons in a group and it is long and rectangular in shape. They have a platform made of bamboo, about four feet from the ground. On this bamboo platform the men, women and clidren sleep round small fire-places where they also roast their tapioca and boil rice. They do not live in kampongs, as the Malays do but in separate sheds or huts.

When a person in a family dies the other inmates of the shed immediately vacate it and go up or down the river to another site. They tremble with fear at the sight of flashing lightning and quiver with fright at the peals of thunder. They believe that these are caused by evil spirits and that spirits also dwell in trees and mountains. Thee missionaries are at present doing their best to make them understand the significance of Jesus Christ and his teachings.

Previously the various Governments in the Malay States were reluctant to assist the work of the missionaries. They thought that the missionaries were going to make the Sakais into Christians and Westernise them. Now their work among the primitive inhabitants of the Malayan forests is recognised by the Government concerned. Money is badly needed to carry on such a humanitarian work as this.

Ong Chu Seng,
Senior A,
A.C. Secondary School,
Singapore.

AN EXCURSION TO JOHORE

Arranged by Miss L. Corbett for the girls and teachers of the Cambridge Department, Methodist Girls School, Singapore

After tickets were purchased for more than one hundred girls we were permitted to enter the train. Two cars were reserved for us and the fare was only 40 cents for each girl. Soon the train started and gradually it began to travel very fast. On our way we saw low green hills and little huts nestling among the trees. We saw forests too which were dark and overgrown with big gigantic trees. On the way we passed tunnels and bridges. We heard the birds singing on the tree tops. We even saw large oil tanks and after passing at least two stations the train neared the Causeway. What a beautiful sight it was! Before us lay a stretch of sparkling blue water, the Straits of Johore, and opposite us lay the low mangrove-covered coast. Far away we saw low hills covered with mist which was glistening in the sun and we saw men fishing and hauling in their nets.

Arriving at Johore Bahru we stepped out of the train and started our walk in double file. We made our way by the esplanade to the Mosque which is situated on a hill. As is the Malay custom we took off our shoes before entering the Mosque. There, inside, was a large hall with beautifully coloured carpets spread on the white marble floor. Two rows of glass chandeliers were high above and the hall was so spacious that everywhere silence seemed to reign. From there we made our way to the Zoo and the Botanical Gardens. The animals stared at us. The Garden was a lovely place full of flowers of various kinds. The sun was now high up in the sky and the heat was intense and we were now exhausted. A few minutes later we were on our way back to the station. Entering the train we said farewell to Johore. We were so dead tired we nearly slept in the train and were anxious to return to our homes.

(Revised from account given by
Mabel Albert,
Junior B,
M.G.S., Singapore.)

OUR BOYS & GIRLS

THE NIGHTINGALE

A long, long time ago, as long as there were fairies, there lived an emperor in China, who had a most beautiful palace, all made of crystal. Outside the palace was the loveliest garden in the whole world, and farther away was a forest where the trees were taller than any other trees in the world, and farther away, still, was a deep wood. And in this wood lived a little Nightingale. The Nightingale sang so beautifully that everybody who heard her remembered her song better than anything else that he heard or saw. People came from all over the world to see the crystal palace and the wonderful garden and the great forest; but when they went home and wrote books about these things they always wrote, "But the Nightingale is the best of all."

At last it happened that the Emperor came upon a book which said this, and he at once sent for his Chamberlain.

"Who is this Nightingale?" said the Emperor. "Why have I never heard him sing?"

The Chamberlain, who was a very important person, said, "There cannot be any such person; I have never heard his name."

"The book says there is a Nightingale," said the Emperor. "I command that the Nightingale be brought here to sing for me this evening."

The Chamberlain went out and asked everybody in the palace about the Nightingale. At last, a little girl who worked in the kitchen to help the cook said, "Oh, yes, I know the Nightingale very well. Every night, when I go to carry scraps from the kitchen to my mother, who lives in the wood beyond the forest, I hear the Nightingale sing."

The Chamberlain asked the maid to take him to the Nightingale's home, and many of the lords and ladies followed after.

At last they came to the wood where the Nightingale was. "Hush!" said the little girl, "she is going to sing." And, sure enough, the little Nightingale began to sing. She sang so beautifully that you have never in all your life heard anything like it.

The Chamberlain asked the little Nightingale to come and sing for the Emperor. The little Nightingale said she could sing better in her own greenwood, but she was so sweet and kind that she came with them.

That evening when all the people were there, the Emperor asked the Nightingale to sing. Then the little grey Nightingale filled her throat full, and sang. And, my dears, she sang so beautifully that the Emperor's eyes filled up with tears! They asked the little Nightingale to sing, over and over again, and when they had listened enough the Emperor said that she should be made "Singer in Chief to the Court." She was to have a golden perch near the Emperor's bed, and a little golden cage, and was to be allowed to go out twice every day.

For a long, long time the Nightingale sang every evening to the Emperor and his court, and they liked her so much that the ladies all tried to sing like her.

At last, one day, there came a little package to the Emperor, on the outside of which was written, "The Nightingale." Inside was an artificial bird, something like a Nightingale, only it was made of gold, and silver, and rubies, and emeralds, and diamonds. When it was wound up it played a waltz tune, and as it played it moved its little tail up and down. Everybody in the court was filled with delight at the music of the new nightingale. They made it to sing that same tune thirty-three times, and still they had not had enough. They would have made it sing the tune thirty-four times, but the Emperor said, "I should like to hear the real Nightingale sing, now."

But when they looked about for the real little Nightingale, they could not find her anywhere! She had taken the chance, while everybody was listening to the waltz tunes, to fly away through the window to her own greenwood.

"What a very ungrateful bird!" said the lords and ladies. "But it does not matter; the new nightingale is just as good."

So the artificial nightingale was given the real Nightingale's little gold perch, and every night the Emperor wound her up, and she sang waltz tunes to him. The people in the court liked her even better than the old Nightingale, because they could all whistle her tunes,—which you can't do with real nightingales.

After a year after the artificial nightingale came, the Emperor was listening to her waltz tune, when there was a snap and whir-r-r inside the bird, and the music stopped. The Emperor ran to his doctor, but he could not do anything. Then he ran to his clock-maker, but he could not do much. Nobody could do much. The best they could do was to patch the gold nightingale up so that it could sing once a year.

A long time went by, and then, at last, the Emperor grew very ill, and was about to die. When it was sure that he could not live much longer, the people chose a new emperor and waited for the old one to die. The poor Emperor lay, quite cold

and pale, in his great big bed, with velvet curtains and tall candle sticks all about. He was quite alone, for the courtiers had gone to congratulate the new emperor, and all the servants had gone to talk it over.

When the Emperor woke up, the room was full of shadows, and shadows were full of faces. Some were very, very ugly, and some were sweet and lovely; they were all the things the Emperor had done in his life, good and bad. And as he looked at them they began to whisper. They whispered, "Do you remember this?" "Do you remember that?" The Emperor remembered so much that he cried out loud, "Oh, bring the great drum! Make music, so that I may not hear these dreadful whispers!" But there was nobody there to bring the drum.

Then the Emperor cried, "You little gold nightingale, can you not sing something for me? I have given you gifts of gold and jewels, and kept you always by my side; will you not help me now?" But there was nobody to wind the little gold nightingale up, and of course it could not sing.

The Emperor's heart grew colder and colder, and the dreadful whispers grew louder and louder, and the Emperor's life was almost gone. Suddenly, through the open window, there came a most lovely song. It was so sweet and so loud that the whispers died quite away. Presently the Emperor felt his heart grow warm, then he felt the blood flow through his limbs again; he listened to the song until the tears ran down his cheeks; he knew that it was the little real Nightingale who had flown away from him when the gold nightingale came.

Then the Emperor said to the little Nightingale, "Oh, dear little Nightingale, you have saved me from death! Do not leave me again. Stay with me on this little gold perch, and sing to me always!"

"No, dear Emperor," said the little Nightingale, "I sing best when I am free; I cannot live in a palace. But every night when you are quite alone, I will come and sit in the window and sing to you, and tell you everything that goes on in your kingdom: I will tell you where the poor people are who ought to be helped, and where the wicked people are who ought to be punished. Only, dear Emperor, be sure that you never let anybody know that you have a little bird who tells you everything."

After the little Nightingale had flown away, the Emperor felt so well and strong that he dressed himself in his royal robes and took his gold sceptre in his hand. And when the courtiers came in to see if he were dead, there stood the Emperor with his sword in one hand and his sceptre in the other, and said "Good-morning!"

From Stories to Tell to Children,

by SARA CONE BRYANT,

Adapted from Hans Christian Anderson.

Headlines from Asia

(Continued from page 13)

President Quezon and Gen. Douglas MacArthur, Chief of Staff declare that they are not militarising the Philippines under the heavily increased re-armament programme but are building up a citizen army for peace. Pres. Roosevelt has appointed as the new High Commissioner of the Philippines, Paul V. McNutt, former Governor of Indiana and a rabid militarist. The big question now facing the American Congress is whether the United States shall definitely withdraw from the islands as soon as possible or whether it shall establish a naval base there for the protection of American interests and as a jumping-off point for continual interference in the Far East. The original date set for complete withdrawal was Nov. 15, 1945.

The Hayashi Cabinet has dissolved the Japanese Diet for the profess purpose of purifying party circles. It is likely that a new party will be formed of some 150 to 200 Parliamentary members, mostly recruited from the Minseito and Seiyukai parties.

India has organised a nation-wide strike against the new Constitution and the attempt to inaugurate provincial autonomy. Future developments are likely to depend upon Mr. Gandhi who is regarded as one of the most important factors in the present political situation. Both Congress and the minority ministries believe that new elections will be ordered within the next six months in the six Provinces where the Congress Party won the majority of seats.

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Martyr's Crown

Pat determined to pass his favourite "Pub" on his way home. As he approached it he became somewhat shaky, but, plucking up courage, he passed it. Then, after going about fifty yards, he turned, saying to himself: "Well done, Pat, me boy. Come back and I'll treat ye."—*Humorist.*

The Pleasure is all Yours

Amiable victim (bowled over by automobile): "I'm perfectly all right, thank you. I'm not a bit hurt."

Motorist: "I say, you're behaving jolly well about it. It is a real pleasure to knock down a thorough sportsman like you."—*Exchange.*

Valuable

Bill (reading): Mr. Park was well known for his cupidity.

Teacher: What does that mean?

Bill: Well, I—— I suppose Mr. Park was fat, sort of like Cupid.

Delay.—"A nice sort of welcome!" said the father, visiting his son at a boarding-school. "I am hardly out of the train when you ask me for money."

"Well, dad, you must admit the train was twenty minutes late."—*Montreal Daily Star.*

In A Strange Land

Student: "Excuse me, teacher, I was lost in thought."

Teacher: "Yes, it's always easy to get lost when one is a stranger."

Mummy was listening to little Dennis saying his prayers, while Grannie sat knitting.

Toward the end of his prayers Mummy was surprised to hear her little son raise his voice and positively roar:

"And, please, can I have a motor car for my birthday?"

"But, darling," she protested, "God isn't deaf!"

"No," answered the little chap seriously, "but Grannie is!"

The small boy was taking part in the Children's Day exercises. He was only seven years old and recited so well that he was encored.

"Well, Harry, and how did you get on?" asked his proud father when he returned home.

"Why, I thought I had done it all right," replied Harry, "but they made me do it again."

Alas, the birds of the air and the beasts of the field are not companionable. If I were not to associate with my fellowmen, with what would I associate—*Confucius.*

Islam as a Religious Problem

(*The Moslem World April,* 1937.)

Not only because of its vast geographical area and its 250,000,000 adherents, but because of its inherent character and age-long history, Islam is a religious problem of baffling perplexity. This is evident from the current issue of The Moslem World.

That the Cross of Christ is the missing link in the Moslem creed is the subject of an editorial by Professor Edwin E. Calverley of Hartford. The senior Editor discusses the Judaic-Christian origin of Moslem angelology and offers in this connection a rather new interpretation of Hebrews 1: 6 and angelic worship of the Messiah. The sacred book of one of the least known of Persian Moslem sects, the Ahl-al-Haqq, while Edward J. Jurji traces the Sufi doctrines of illumination to Christian sources.

A Roman Catholic scholar raises the question of the difference between Arabization and Islamization in the spread of Mohammed's religion, and shows that the two are far from identical. More popular articles deal with Northern Nigeria, Northwest China and Arab Folk-tunes. That Islam is in a state of transition and chaotic readjustment is evident from Professor Levonian's article on Old Turkey and the pen-picture of Aleppo To-day by another writer. Those who are intrigued by an etymology should read the account of Joseph's shirt—the only garment mentioned in the Koran.

The Book Reviews, Current Topics and the Survey of Periodicals, as usual, cover a wide range.

Published by THE MOSLEM WORLD
156 Fifth Avenue, New York, N.Y.

The Sunday-school teacher fixed him with a stern look. "You're a naughty boy," she commenced. "You've been fighting again."

"Couldn't help it this time, teacher," replied the boy.

"But didn't last Sunday's lesson teach you that when you are struck on one cheek you ought to turn the other to the striker?"

"Yes," agreed Bertie; "but he hit me on the nose, and I've only got one nose."

Bobby came in at dinner time looking very distressed.

"Mummy," he said, "is it true that an apple a day keeps the doctor away?"

"Yes, dear," replied his anxious mother. "Why?"

"Well, I've kept thirteen doctors away this morning, but I'm afraid one'll have to come this afternoon."

A few can touch the magic string
And noisy Fame is proud to win them.
Alas for those who never sing
But die with all their music in them.
—*O. W. Holmes.*

Penang

At the service for the laying of the corner stone of the new Chinese Methodist Church in Madras Lane, Penang, Mr. Khoo Cheng Hoe, chairman of the Building Committee gave a statement of accounts as follows:

Local donations promised	$13,600
From Mission Church Extension Committee	7,000
Proceeds from the sale of Ayer Itam property	2,000
	22,600
Received up to date	15,900
To be collected	6,700

Ipoh

A memorial service in memory of Mrs. A. Simandjoentak was held at Wesley Church, Ipoh, Sunday evening, March 7. The church was crowded, including several visitors from out-stations. Those who participated in the service were the pastor, the Rev. T. Runyan, Messrs. A. Simandjoentak and S. M. Sianturi, missionaries, and Mr. V. D. Kuppusamy, president of the Home Missionary Society.

Klang

The sum of $800.00 was realised for the benefit of the Tamil Church Parsonage, Klang, when a church concert was held at the High School Hall, Klang, Friday, February 19. The artists included Mrs. Howard Pedlow, contralto; Mrs. C. O. Jennings, pianist; Miss Dorothy Stevenson, violinist; Mr. D. B. Coney and Mr. A. A. Ross.

"For all Religions, Castes and Creeds"

In view of the religious diversity in India, which is often considered a bar to political unity, the opening ceremony of the Bharata Mata Temple by Mahatma Gandhi is significant. More than 25,000 people were present, made up of Hindus, Moslems, Sikhs, Parsees, Jains, Buddhists, Chinese and Harijans from all parts of the country.

"This temple," Gandhi declared, "contains no image of any god or goddess. It has only a relief map of India made of marble in it. I hope this temple, which will serve as a cosmopolitan platform for the people of all religions, castes and creeds, will go a great way in promoting religious unity, peace and love in the country."

The various religions represented by their rituals and by the expressions of their leaders were extraordinary. Hymns from the Vedas were followed by recitations from the Koran and ceremonies by Buddhist monks and Parsees. Every leader stressed the fact that the principal teachings of all religions were the same and wished the temple to Mother India to be a place where the followers of all religions could offer their prayers. The Moslem, Khan Abdul Gaffar Khan, declared that in ancient Islam a mosque was a place of worship for all people, irrespective of their religion.

(*Nofrontier News Service.*)

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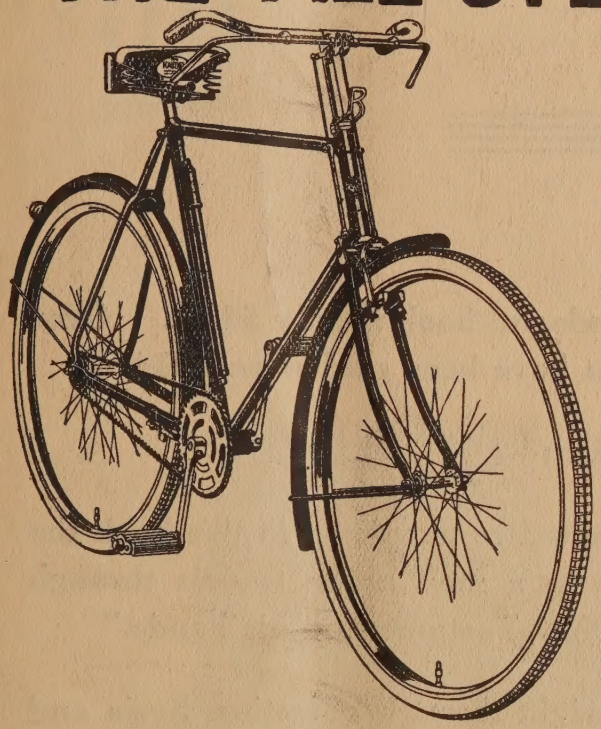

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